

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXII.

Jackson, Miss., June 13, 1940

NEW SERIES
VOLUME XLII. No. 24

Sparks and Splinters

Dr. M. M. Barnett goes from the pastorate of Gambrell St. Church, Fort Worth to Nevada, Mo.

Dr. Geo. H. Crutcher was in last week's Florida Baptist Witness reported seriously ill in a hospital.

Wesson Sunday school has been in a training course. They lacked only half a point of being standard.

Emmett M. Herring of Louisville, Miss., led his class during the school session at Fork Union Academy, Virginia.

Last week the church at Dixon, Tenn., had a youth revival and vacation Bible school. H. L. Carter, formerly in Mississippi is pastor.

Rev. A. H. Mahaffey, Mississippian goes from Midway, Ala., to the pastorate of Faulkville and Bethel churches in the same state.

It is said that Dr. W. R. White, pastor of First Church, Oklahoma City, has been elected president of Hardin-Simmons University, Abeline, Tex.

Pastor John S. Morgan, Fallen Creek, writes of receiving 13 for baptism, two by letter and re-organizing of Sunday school in a recent revival. —Evangelist Estes assisted in the meeting.

Dr. R. E. Gaines who is completing fifty years of service as teacher in the University of Richmond, is featured in the recent issue of the Religious Herald.

The Morton Baptist Church closed a series of evangelistic services Sunday, June 2. Rev. D. A. McCall and Rev. M. E. Perry were with us. There were 28 additions. The pastor will attend the Baltimore Convention. —H. D. Jordan.

The thing which seemed to cause most debate at the Northern Baptist Convention was whether to have all Baptist conscientious objectors to register as such, with the hope of being excused from military duty. The motion finally was adopted.

At the meeting of the Northern Baptist Convention Dr. Dan Poling offered a plan for running the world. And Dr. Buttrick of the Federal Council pleaded for a "united church." Some men have visions; others are visionary.

As usual we missed the commencement sermon at Clinton for the two colleges. We heard echoes of it in opinions expressed on every hand that it was one of the best. The preacher was Secretary D. A. McCall, and his membership is in the Clinton church.

Pastor O. P. Estes, Picayune, writes of increasing interest at the beginning of the Church Loyalty Crusade. Increases were noted in attendance, interest and offerings. At a rural church where attendance runs from 45 to 70, 175 persons were present, constituting "a very happy people."

Revival services at Escatawpa, Miss., begin June 16 lasting throughout the week. Rev. Solie Smith of Harpersville, Miss., will do the preaching. We covet an interest in your prayers that the Holy Spirit may use this servant of God to cause many to be born into the Kingdom of God. —J. C. Taylor, Pastor.

The Executive Committee of the Southern Baptist Convention reports receipts in May for all Southwide objects were \$214,479.66. For the past five months they were \$975,516.72, as compared with \$928,785.14 for the same five months last year. Mississippi sent in May \$13,733.74, being sixth on the list of seventeen states.

NO GOD?

Forsythia's golden laughter—
The willow's long, green tears—
Wood violet's dusky shadows—
The peach tree's deep pink cheers—
Spirea's long white music—
The quickly greening sod—
That must have been a fool indeed,
Who said, "There is no God!"
—Antonina Canzoneri.

JUST 100 MORE

Last week's circulation was 19,900 or just 100 short of our goal of 20,000.

Out of more than 19,000 Baptists who will receive this week's Record there should be at least 100 who will get a friend to subscribe and thus put us beyond our goal. Your circulation manager wants to get to 20,000 "mighty" bad. The Baptist Record needs to get to 20,000. YOU need to help us do so.

THEREFORE

We are appealing to anyone who reads this to be one of the 100 who will send us one subscription. Don't put it off. Do it now. Surely you have just one friend that you can get to subscribe.

DO IT NOW.

Yours for 20,000,
A. L. Goodrich.

Dr. C. M. Brittain, Mission Secretary in Florida has in more than forty years accumulated a large library. He proposes now to dispose of it by giving books to country pastors. It is a fine idea that some of the rest of us might well follow.

Between the Baptists in America who thinks it doesn't matter what you believe, and the Communist in Russia who fights and is willing to die for his faith, and who wants the whole world to be communist, we have more respect for the Communist. The former is made out of putty. The latter out of rock.

The total amount of the Mother's Day offering for the Baptist Orphanage cannot be given at this time as a number of Sunday schools, B. T. U.'s, W. M. U.'s, Brotherhoods, church treasurers and individuals have not forwarded their contribution either direct to the Orphanage or through the Baptist State Mission Board office. It is encouraging from amounts already received and the goal of \$10,000 will be reached as soon as all gifts made for this purpose have been forwarded. If your organization or church has not made an offering for this purpose please do so and forward immediately.—M.

Many people are asking whether or not America will be spared the ravages and horrors of war. The answer to that question can only be known in the answer to another, namely, will America clean house. Whatever else war may be it is the judgment of God upon nations and people who have forgotten God. The history of Israel is a demonstration of this. A former generation frequently heard preachers, particularly in evangelistic meetings, preach on the words, "Prepare to meet thy God." A careful reading will show that the prophet is not talking about meeting God in the final judgment, but in the fearful destruction of war, which tries men's souls, chastens the impenitent and compels them to face God.

THE NEW TESTAMENT, THE LAW OF CHRISTIANITY

Being An Excerpt From Dr. George W. Truett's Address at the Meeting of The Baptist World Alliance in Atlanta, July, 1939

Salvation Not in Ceremonies, Not in Preachers Nor Priests Nor Sacraments Nor Formularies of Faith But In Christ.

Dr. George W. Truett

Not traditions, nor customs, nor councils, nor confessions, nor ecclesiastical formularies, however venerable and pretentious, guide Baptists, but simply and solely the will of Christ as they find it revealed in the New Testament. Christ is our one foundation, and we are to build alone upon Him. He is our Prophet, Priest, and King, our one authoritative Teacher, our atoning, adequate Saviour, our Divine Lord and King. His Word is our Court of last appeal, and His Command is to be faithfully obeyed, whatever may be the cost. The mighty preacher, the late Dr. B. H. Carroll, has thus stated it for us: "The New Testament is the law of Christianity. All the New Testament is the law of Christianity. The New Testament is all the law of Christianity. The New Testament always will be all the law of Christianity." Baptists hold that this law of Christianity is the unchangeable and only law of Christ's reign, and that whatever is not found in this law cannot be found on the consciences of men; and that this law is a sacred deposit, an inviolable trust, which Christ's friends are ever faithfully to guard and perpetuate, wherever it may lead, and whatever may be the cost of such trusteeship.

Just here it is seen that the Baptist message and the Roman Catholic message are the very antipodes of each other. The Roman Catholic message is sacerdotal, sacramentarian, and ecclesiastical. In its scheme of salvation it magnifies the church, the priest, and the sacraments. The Baptist message is non-sacerdotal, non-sacramentarian, and non-ecclesiastical. Its teaching is that the one High Priest for sinful humanity has entered into the holy place for all, that the veil is forever rent in twain, that the mercy seat is uncovered and open to all, and that the humblest soul in all the world, if he be truly penitent, may enter with all boldness and cast himself upon Christ. Baptists are in conscience compelled to reject and oppose sacerdotalism that puts a priest between a soul and Christ; and sacramentarianism that makes external ordinances in themselves, vehicles of grace; and ecclesiasticism that puts a church between a sinner and salvation. We are, in all kindly candor, compelled to say that the Catholic doctrines of baptismal regeneration and trans-substantiation are to the Baptist mind fundamentally subversive of the Spiritual realities of the Gospel of Christ. Likewise, the Catholic conception of the church, thrusting all its complex and cumbrous machinery between the soul and God, prescribing beliefs, claiming to exercise and power of the keys, and to control the channels of grace—all such lord-ing it over the consciences of men, is to the Baptist mind an insufferable tyranny in the realm of the soul, and tends to frustrate the grace of God, to destroy freedom of conscience, and terribly to hinder the coming of the Kingdom of God.

Still further must Baptists say frankly but

(Continued on page 6)

Sparks and Splinters

"Ignorance is the mother of superstition," and of a twin sister, suspicion.

In the year Dr. Norman Cox of First Church, Meridian, has welcomed 235 new members.

Dr. J. B. Lawrence recently helped in a revival meeting in Central Church, Greenville, S. C. There were 60 additions.

Ninety-four new members came into the church at Gladewater, Texas, in a meeting in which Pastor G. E. Ellis was aided by Pastor M. Bailes.

All places are taken in Woman's College of Furman University, South Carolina, for next year and about twenty young women are on the waiting list.

In a revival near Drew Evangelist E. D. Estes reports eight additions in the first three days, one a man 60 years old, six of them for baptism. Meeting continues.

President Roosevelt seems to have dropped the idea of securing peace by sending an ambassador to the pope and now speaks only of valuable information secured.

Rev. Eugene Olive goes from the pastorate at North Wilkesboro, N. C., to that of Wake Forest Church, the home of the Baptist College, where Dr. Everett Gill has supplied for a year.

The Baptist Orphanage graduated nine girls and two boys from their grammar school this year. Appropriate exercises were held at the close of school and certificates awarded to this fine group.—M.

Hazel Kirkland and Lucy Pettitt of the Baptist Orphanage received their diplomas from Central High School Jackson this year. Hazel has already been given a position and Lucy will enter Blue Mountain College in the Fall.—M.

Pastor D. W. Moulder has averaged attending a funeral every-other-day for the past 5 months.

Rev. D. W. Moulder left on the sixth for the Convention in Baltimore. He will spend three days in Washington visiting friends.

Not all the sermons have yet been preached on the text "The righteous shall live by faith," and the other, "We walk by faith and not by sight." Faith is the condition of life whether it is business life, social life, or eternal life.

Rev. Gerald Motley a graduate of Wake Forest who had spent one year in the Louisville Seminary was killed recently in an automobile accident while on his way to a preaching appointment. He is survived by his young wife.

Clara Mae Lee of the Baptist Orphanage received her Bachelor of Arts degree from Blue Mountain College on June 3rd. Clara Mae will become a member of the faculty of Forrest Hill High School, Hinds County where she will teach commercial subjects.—M.

Rev. Niles Puckett, reared at Columbus, an alumnus of Mississippi College and of the Louisville Seminary has begun his resident pastorate at Brooksville. He lacks only a little of finishing the work for his doctor's degree at the Seminary.

The Duck Hill Baptist Church began its annual revival meeting on May 12th, and ran through the following week. Two unusual things were very evident. One was the limited number of outside visitors; and the other was the large percent of the local people in regular attendance. Most all the stores closed their places of business even for the morning services, and that without request. The church conducted a V. B. S. in connection with the meeting. There were 115 enrolled with an average attendance of 93. Mrs. Arthur Taylor, was the efficient principal. Fourteen new members were added to the church, 12 of which were on profession of faith. The music was directed by local talent, and the pastor tried to do the preaching. God was gracious to us during those days, and signally blessed us. We give him the glory. The pastor has never worked with a finer people than those of Duck Hill. We plan to move into our new church building by July 1st.—C. S. Thomas, Pastor.

There were said to be 1500 more messengers to the Northern Baptist Convention this year than last.

Cleveland, Ohio, Baptist Association protests against proposed state legislation which would aid parochial schools, and against federal legislation which would tax churches to pension church workers.

Mussolini is a jumping jack with fire brands in his hands threatening to spread war for nothing on earth but pillage. The pope has tried to tame the wild animal, but he is always threatening to get out of control. The pope will do well to keep the peace at home.

The World Sunday School Association, representing 129 countries, which was to have met in South Africa this year, but which was cancelled on account of the war, is now scheduled to meet in Mexico City in 1941. It meets only once in four years.

Did you notice that when Paul said, "I therefore the prisoner in the Lord beseech you to walk worthily of the calling," he indicated specifically that it was first of all to be "with all lowliness." It is to begin here or no beginning will be made. To "get right with God" is the first thing in beginning the Christian life, and it is always an essential in the Christian life. To get right with God is to submit to Him, to humble ourselves before Him, to accept absolutely His will as supreme in our lives, to preserve the attitude of complete surrender; knowing that we are utterly incapable of ordering our own ways aright, acknowledging our utter dependence upon Him. We are to recognize that He has the right to control our conduct. We accept the place He assigns us, undertake the tasks He appoints, submit uncomplainingly to the discipline and direction of His hand. This is the only way to live the Christian life, or to fulfill our mission.

It is unfair to President Wilson and to those like him who spoke of the war of twenty-two years ago as a war to end war, or to reflect upon his statement that it was for the purpose of saving democracy. True we did not secure what our young men fought for, and many others sacrificed for. But it was not the war which failed. It was the conduct of men after the war. The conduct of the men who wrote the peace treaty at Versailles, and of men in the United States Senate who did all they could to thwart President Wilson in his purpose, these men are responsible for the failure that followed the war. President Wilson died broken in heart and body and mind, because the measures which he advocated at Versailles were refused by the war mad and victory intoxicated leaders from London and Paris; and because in his own country men of the opposing party and some in his own prevented the measures for permanent peace which he advocated. No, the war was not a failure. It took the crowns from more than 20 heads. But the men who destroyed the plans for peace are responsible to God and to future generations.

It is gratifying to see the number of new publications in the interest of evangelism and revivals in our churches. We have received a copy of "A Bible Revival," written by President W. W. Hamilton, who is also teacher of Evangelism in the Baptist Bible Institute of New Orleans, one of our Southwide theological schools. He was formerly Superintendent of Evangelism of the Home Mission Board. We have heard him preach in revival meetings, and have never known a man who did this type of work better. He always preaches a good sermon, and he knows how to "draw the net." He leaves conditions behind him favorable to the continuance of good work. This book of his is the result of successful experience and of the study of the Bible with revivals in mind. Here are the twelve chapters in the book of 178 pages: A Bible Revival, Preparing For It, Helping or Hindering, How the Bible Revival Came, Effective Prayer for a Revival, Prayer Starts the Fires, A Bible Revival Reveals The Saved, Warns The Lost, Emphasizes the High Cost of Sinning, Christ is Preeminent, Makes Plain The Way of Salvation, Makes Ready for Christ's Coming. The price is only \$1.00.

Pastoral Problems

By Norman W. Cox

"VISITING THE SICK"

One of the greatest opportunities for helpful service which comes to any pastor is through visiting the sick of his membership and constituency. Some men can not do this. Henry Ward Beecher could not. One of the greatest preachers in the Southern Baptist Convention who went home to be with the Lord a few years ago was as awkward and dumb in the sick room as a timid child would be on the rostrum of a college chapel on graduation day.

We each need to try to master what might be called the technique of sick visiting. This demands that we be cheerful, hopeful, encouraging. We need to remember what to say. We need to study the reaction of the patient and his condition and if his illness is at all serious, make brief visits. There are times when it is better not to see the patient but simply to inquire about his condition and ask to be remembered to him. There are many things to be remembered about the art of ministering to the sick. The books on the subject that I have seen have not been very helpful. Mostly it is something that every man has to learn for himself.

This I do know: there is no way a man can use his time more profitably as a pastor than ministering to the sick, if he does it simply, tactfully, and in the spirit of Christ. I almost invariably have a prayer with them. In nearly half the cases I simply go in the room, say what cheerful word I can, have a brief prayer, and leave.

Sick people are ready for people to love them and in most instances to point them unto the way of the Lord.

—BR—

Rev. J. E. Dillard, Jr., becomes pastor at Bell Glade, Florida.

Bethesda Church in Oktibbeha County celebrated its Centennial last Wednesday. We will publish a brief history of the church written by Mr. Halbert Cunningham clerk of the church. The occasion was a home coming for many former members, and for a return visit from several former pastors. Brother A. H. Childress, the present pastor presided and introduced the visitors. One lady, Mrs. Dennis, a visitor was a descendant of the first pastor, Rev. Mr. Holbrook. Others came from Columbus, Starkville, Macon, Brooksville, Memphis and a few from the other side of the Mississippi River. Former pastors present were Rev. Owen Williams of Utica and Rev. J. H. Street of West Laurel Church. The former preached the sermon and the latter responded to the address of welcome which was spoken by Deacon R. L. Carpenter. Letters were read from pastors R. D. Pearson of Macon, T. L. Sasser of North Carolina and W. H. Smith of Louisiana. Among the former pastors now deceased were Pres. W. S. Webb of Mississippi College and Dr. T. G. Sellers of Starkville. Present also was Pastor Niles Puckett of Brooksville. Dr. J. D. Ray of Starkville, bishop of this diocese and his good wife were at home with these people. The noon hour was a great occasion of fellowship among friends and relatives. The editor spoke soon after dinner and to his surprise people all seemed to stay awake. We have never seen a more delicious dinner, nor one more nicely served on an occasion of this kind. This has never been a big church, but it is one that has sent out helpers in many other churches, and has itself helped to send the gospel abroad. One delightful feature of the church life here is the number of fine old families which have maintained the best traditions of our Southern people. To try to name them all would run the risk of omitting important members of the church and community. May blessings abound to them till the Lord comes.

Pastor W. L. Meadows of Quitman baptized 40 last Sunday evening.

EVERY CHRISTIAN SHOULD KNOW

By G. C. Hodge

Every Christian Should Know That His Salvation Is Eternal.

He should know that when he was saved he was born of the Holy Spirit into the family of God and by virtue of that birth he is now a child of God. Since he cannot be unborn of the Spirit he shall remain a child of God forever even as he shall remain a child of his mother forever.

He should know that when he was saved God took the first step, the initiative in his salvation. When he was spiritually dead God gave his Son to die in his stead, when he was indifferent about his salvation the Father drew him to Christ, and when he was in sin God saved him from sin. Now that he is spiritually alive and is God's own child the Father will if necessary do even more to keep him saved than he did to save him when he was a child of wrath, dead in trespasses and sins. (1 John 4:19; John 6:37, 44).

He should know that when he was saved he was united with Christ in an everlasting union; that he is now in Christ and Christ is in him. This union was formed when he was crucified with Christ. His body is therefore a temple in which the Spirit of God dwells. (Rom. 8:1; Gal. 2:29).

He should know that when he was saved he was redeemed or purchased from the curse of the law. God gave His only begotten Son for his ransom. He was redeemed by the blood of Christ. God will never sell him back to the curse of the law. (Gal. 3:13).

He should know that when he was saved he was justified of God, the judge of all the earth, and God will never reverse his act of justification.

He should know that when he was saved the records of all his sins were blotted out of the books in heaven and his name was enrolled in the Lamb's book of life. His sin account will never be reopened and Christ has sworn to never erase his name from the Lamb's book of life (Rev. 3:5; Isa. 44:22).

He should know that Christ is at the right hand of the Father making intercession for him continually, and the Father will not turn a deaf ear to His Son who died for the one in whose behalf he is interceding. (Rom. 8:33, 34).

Every Christian should know that there is a vast difference between joining a church and being saved. Jesus said multitudes of people would join the church, call him Lord, do mighty works in his name, preach, and pretend to cast out demons and forgive sins, but none of them would be saved because of such services and professions (Matt. 7:21-23).

Every Christian should know that salvation has a saving effect in his own life. Christ does not save people in their sins, to continue living in sin; he saves people from sin, to live no longer therein. One cannot be saved apart from repentance and faith. Repentance means a change of mind toward sin, self and God. When one comes to see sin in its true light and turns from sin to God, the Lord saves him and imparts to him a new nature so that he has a new outlook on life and no longer desires to live in sin.

Paul said, "Our word to you is not yea and nay." That is he didn't talk one way out of one side of his mouth and another way out of the other side. Yes, we thought of that when we heard of a man who said, the greatest need of this country is a revival of the spirit of religion, and remembered that he is the man who opened the flood gates for booze all over the land.

Dr. J. W. Lynch passed away recently at his home in Wake Forest, N. C., where he had at different times been pastor of the church and teacher in the college. The editor of *Charity and Children* speaks of him as the greatest sermonizer in the state. At the funeral service was read a prayer which he had himself prayed a short while before at a funeral, and extracts from a funeral sermon which he had preached.

God's Call And Challenge To Southern Baptists

(The address of President L. R. Scarborough at the Southern Baptist Convention, Baltimore, June 12, 1940.)

The past hundred years have brought distinctive blessings and growth to Southern Baptists. Certain matters have taken shape and manifested growth during this century. Unity, solidarity, consciousness and realization of accumulating strength as a denomination have marked the way. Indoctrination, denominational courage, marvelous developments in Christian education, in world missions and intensive evangelism make high points of triumph. The century has been marked by battles for liberty, freedom of conscience, the rights of individuals, especially in the realm of religion. The last few years the battle has raged more vigorously and today is growing more intense. Certain groups are encroaching more and more on the constitutional rights of the individual, trying to get their hands in public funds for religious purposes and violating the doctrine of separation of Church and State. Immemorially Baptists have championed the rights of the individual and sought with full might to keep the hand of religion out of the people's tax money and to prevent any effort to mix the State and Church. We are called on afresh to champion the cause of spiritual democracy and the sacred rights of the individual. We must press this battle fearlessly and relentlessly.

Remarkable Growth

The past two years have shown remarkable increase, intensity, expansion and Kingdom triumphs in soul winning. In 1937 Southern Baptists baptized 204,000, in 1938, 256,000, in 1939, 269,155—the most remarkable achievement in baptisms for one denomination in the history of Christianity. In '38 we baptized 52,000 more than we did in '37 and in '39 12,341 more than we did in '38, which gives an increase in two years of around 65,000. The number of persons it takes to baptize one is constantly decreasing, but is far from what it should be yet.

A new mastery of the passion for souls swept the denomination and distinct achievements have marked the way. A larger, deeper, higher, newer purposefulness and spiritual passion for the saving of the lost, the training of the saved and causing Christ to come in wider circles have possessed us these immediately past year, and we face the future more hopeful, more determined, more united, and with greater vision, deeper consecration and more splendid organization to achieve the tasks of Christ's commission than ever before.

The increase in baptisms and larger spirit of evangelism marked also increase and growth in everything else we are trying to do. The spirit and passion of evangelism is usually the yardstick for all other spiritual blessings and achievements in Christ's Kingdom. In '39 we organized 86 more churches, built 184 more church houses and 146 more pastors' homes, ordained 418 more Baptist preachers, increased the net growth of our church membership by 178,989, organized 240 more Sunday schools and enrolled 155,000 more pupils in Sunday school, increased the valuation of our church property by \$4,250,000.00, our gifts to local work \$1,500,000.00 and our gifts to missions and benevolences by 500,000, thus enlarging our total gifts by nearly \$2,000,000.00, and showed marvelous improvement in the morale and optimism of our people—and this during a period of financial stringency in a world torn by war and distresses of every sort. In view of all these things we are enjoying a great denominational rising tide for the glory of Jesus Christ.

Facing the Future in Certain Vital, Spiritual Matters

There are certain well-defined lines involving the whole interest of Christ's commission that press themselves profoundly upon the attention and conscience of Southern Baptists, and from

this cantage ground and in a presidential voice I wish to try to speak God's call and utter His challenge to this dynamic people. God speaks to us "at sundry times and in divers manners," through His Word, through His prophets, through His Spirit, through His Son, through the voice of history and the challenges of His providences. These voices need to be heard, their calls heeded, their challenges met, and His Kingdom built and His will done.

The Cooperative Program

1. His clarion call comes through the Cooperative Program, which has become the basic support for the financial program of His gospel. It is a systematic, well-defined plan for promoting and sustaining all the causes included in Christ's Commission for the establishment of the gospel. It has succeeded, it is growing, it must be enlarged, it is not half what it ought to be, and, if we do our duty, not what it must be. It should have the fullest cooperation of every Southern Baptist, and our financial task is not near complete until that worthy end has been achieved.

2. Our debt-paying: Years ago our debt was large. We could defend every cent of it. We honestly approach liquidation of our debts. After much struggle we found a plan by which, slowly and determinately, we could save our credit, establish our honesty and clear all of our obligations without burdening anybody. We have made marked success, though not by far what we ought. It has not received the full confidence and support of the denomination, but I would call our people to the full support of the plan and with speeded progress make it achieve the end—a debtless denomination—and we ought to hurry up and about it!

Bible Stewardship

3. Bible stewardship: The Bible is clear all the way through that our possessions are not ours. God retains the ownership in all the wealth there is. We are but stewards, and responsible to God for all trusteeship. It is almost universally believed that it is the Christian's duty to give "tithes and offerings" as the Scriptural plan of financing Christ's Kingdom and as an expression of our stewardship to God. There are enough Scriptural commands, support and encouragement to justify the plan of tithes and offerings. We should put the tithes of our possessions back of the regular program of supporting and sustaining our causes in their current needs, and offerings conscientiously back of our building programs, churches, schools, hospitals and the endowment of our institutions. We must speedily and adequately endow our three theological seminaries at Louisville, New Orleans and Ft. Worth, as a necessity of life, stability and aggressiveness. We should spread this glorious doctrine until it becomes a part of the conscience of every Baptist and the habit of all of our people, in the light of all the gracious teachings of Bible stewardship.

4. Christian education: The establishment, the fortification, the strengthening, the promotion of our denominational schools; their equipment, their teaching force, their endowment. We should not only safeguard their financial interests but guard their educational interests in the truth of their teaching, in the loyalty of their leadership to the fundamentals of Christ's truth and causes.

5. A most vital and pressing matter of tremendous weight is the training, enlistment and indoctrination of our people in the teachings of the Bible, the doctrines of Christ, the methods by which we are to build character, achieve the finest service and glorify Christ in the building and establishment of His Kingdom around the world.

Two Matters of Supreme, Pressing Importance
(Continued on page 6)

EDITORIALS

THEN AND NOW
Ephesians 2:11-22

One of the glories of Israel was and is their racial unity. Their unity was based on the fact of one God. "Hear, O Israel, the Lord our God is one Lord" was the foundation of their faith and national life. Israel is called a people as contrasted with the nations who have no essential unity. They were separated from the nations that they might preserve their own unity. Other nations had nothing to bind them together.

But it had always been the purpose of God, using Israel as a nucleus to bring all nations into unity in Christ. To Abraham He said "In thee and in thy seed shall all the nations be blessed." Again it is said, "I will say to them which are not my people, Thou art my people, and they shall say, Thou art my God." And Paul at Athens said, "God hath made of one all nations that dwell on the earth . . . that they may feel after God, if they may find Him, for He is not far from any one of us."

With this as a background we may better understand what Paul says in Ephesians 2:11ff., where he tells of the condition of the Gentiles before becoming Christians and after, then and now. These contrasts are introduced by the words "once" in verse eleven and "But now" in verse thirteen. These differences between Jews and Gentiles was indicated by names that were invidious and aimed to accentuate differences and to provoke hatred—Circumcision and Uncircumcision. These marks of difference were "in the flesh." Our hope of unity is "in the spirit." This distinction was "made by hands." It did not belong to man originally and was not meant to continue permanently. Fortunately our differences do not go deep enough to last. They can be overcome and obliterated.

But there were spiritual conditions that characterized the unsaved Gentile which indicated his separation from God. For, mind you, it is our separation from God which separates us from one another. Paul says they were (1) Separate from Christ, (2) Alienated from the commonwealth of Israel, (3) Strangers from the covenants of the promise, (4) Having no hope and without God in the world.

The thing which bound Israel to God and to one another was their expectation of the Messiah, the coming of Christ into the world. This was the chain or cord which ran through and unified their history and sustained their faith. This made them a commonwealth, a body politic and religious or spiritual. The Gentiles were alienated from the commonwealth of Israel. The law of commandments contained in ordinances kept them out, kept them separate. They were not even permitted to come into the worshiping congregation of Israel.

They were strangers from the covenants of the promise. The covenants made with Israel connected with the promise of the coming Messiah. They had nothing to look forward to, "having no hope and without God in the world." The whole of life, the kosmos had nothing of God in it for them. That is the condition of the Gentile world today without Christ. It is meaningless, aimless, purposeless, ending in nothingness and despair. That is your and my condition out of Christ; not knowing what we live for nor where we go from here. Vanity of vanities, all is vanity, saith the preacher.

And then Paul contrasts this condition with "theirs and ours" in Christ: But now in Christ Jesus. Everything changes. Once "afar off," we are "made nigh in the blood of Christ." God who was seen dimly as at a great distance is now real and nigh to all that call upon Him. The one who a little while ago was a threatening judge, becomes our heavenly Father. The one who seemed against us as a consuming fire has become our friend and Saviour. Jesus reconciled us to God by his blood. Having peace with God we can be at peace with one another. The middle wall

of partition is broken down as the veil of the temple is rent. Jesus not only makes the individual a new man, but he builds a new race. The changed attitude toward God makes a changed attitude toward men. Henceforth we know no man after the flesh. If any man is in Christ, there is a new creation. "Old things have passed away. Behold they have become new."

Here are some of the things which follow. 1. Through Him we both (Jew and Gentile) have our access in one Spirit to the Father; there is one God, one Spirit, one access, one way to approach God. 2. We are fellow citizens, and members of the one household of God. A common life, common interests, common family and a common household; made so by a common faith in the teaching of the apostles and prophets, and a common faith in the Lord Jesus Christ. And 3. We form one temple for the indwelling presence of God.

RESIST NOT EVIL

There is nothing more important for us and all Christians than that we really understand and interpret the word of God. There can hardly be anything more fraught with harm than to misrepresent it. And just now there seems a special danger of misinterpreting this particular word from the lips of Jesus, "Resist not evil," or the evil man.

Jesus said that He came not to destroy the law, but to fulfill it. No provision of the law of God for the moral conduct of men ever becomes obsolete. The law of Moses continue no errors, but it did not always set the standard up to the point of absolute perfection. This was true as to the matter of marriage and divorce. Moses went further than any law-giver had ever gone before. He went as far as it was possible to enforce the law at the time. But Jesus went not only as far as men could go, but he revealed the original, absolute perfect will of God. He did not contradict anything that Moses had said, He simply went further.

As far as possible Moses took out of the hands of the individual the business of applying and enforcing the law, and put it into the hands of responsible and representative officials. This he could not do completely, for a relative of a murdered man was allowed to punish the murderer. Limitations were put upon this. One must not inflict on the wrongdoer more damage than he had caused. An eye for an eye, and a tooth for a tooth—no more.

But Jesus took out of the hand of the individual the right to personally inflict punishment on the wrongdoer. He said, "Resist not evil." Punishment was not to be an expression of personal vengeance. It was to be inflicted by a disinterested party, an impartial court, and not by the man who had been injured. Today a man is not indicted for wrong done an individual, but for a crime committed against the peace and dignity of the state.

Not only so Jesus would have us put away from our hearts any desire for vengeance against one who has done us harm. But this does not mean that we are to have no sense of justice, no indignation against wrong-doing. It does not mean that we are to have no law against crime, no officers to enforce the law, no courts of justice. We must have these agencies of justice, and we must turn the business of the just execution of the law over to them. Trust it to the courts, encourage the courts to administer the law, and support them in it. See that these agencies function honestly and efficiently. We are not personally to resist evil, but to see that the evil man is given a fair trial and if guilty is punished.

To do otherwise is to destroy the law of Moses, and all other law. To be indifferent to the punishment of wrong doing is to partake of crime. To be neutral when violence is done is to be immoral. To allow pity to prevent punishment is to destroy the foundations of society. Punishment often involves suffering and shame, but how else shall justice and righteousness be preserved.

This applies to the state, the nation, and to

international relations. Not to have officers is to invite crime. Not to have all necessary means for punishing or preventing international outrages is to turn an orderly world over to chaos. It is to fail to use God appointed and God approved means of governing the world, and turn it over bag and baggage to the devil.

ACCUSE NO MAN FALSELY

Among the things which John the Baptist told the soldiers who heard him preach, was "neither accuse anyone falsely." Remember that this was in answer to their question, "What shall we do?" And it was to be a proof of the genuineness of their repentance, their purpose to give up sin as they turned to the Lord. A change of heart is of necessity accompanied and followed by a change of conduct.

In the case of these Roman soldiers their special sins before conversion, and their special temptation after conversion would be violence, abuse of their opportunity to oppress the Jews among whom they were garrisoned, and to rob the people who were helpless under the Roman army. The temptation would be strong to take advantage of their position to bring false charges against people who were innocent and thus be rewarded for espionage against people who were helpless to defend themselves.

The Greek word which is translated "accuse falsely" is one which we have adopted into our language, the word "sycophant." It is said that in Greece there was a law punishing any one who exported figs, particularly in time of famine. Of course there were "blockade runners" who violated this law. And there were those who made a business of spying and reporting such violations. This spying business became so profitable that some made a habit or a racket of falsely accusing people of violating the law. They were called "sycophants," from two words meaning figs, and showing or revealing. They were tattlers for profit. And so the word came to mean any people who were false accusers for profit.

These Roman soldiers had frequent opportunity for false accusations against the people among whom they were quartered. This had to stop if they meant to turn to God.

Of course most falsehoods are told for profit. The temptation to misrepresent the facts is constantly with people. "Horse traders" are not the only ones who are subject to this temptation. Years ago a man whom we had led to Christ, joined the church, and was soon asked to lead the mid-week prayer meeting. He had his Bible in his hands, but said, "Before I read or say anything, I wish to make a confession. I have been many years in the furniture business, as you all know. I have had many opportunities to take advantage of the ignorance of customers, and did not hesitate to gouge them, making illegitimate profits. I am ashamed of it and God has forgiven all my sin. In the short time I have been a Christian, I have had many opportunities to do the same, and the customers would not have known the difference. But I dare not commit such a sin against God." This was genuine repentance, and the proof was plain.

On a recent church bulletin the pastor's theme for the following Sunday was announced as "What Is the Worst Thing in the World?" Underneath this appeared the words: "Singing by our Quartet Morning and Evening."—Exchange.

President Roosevelt is carrying burdens today that few presidents have been called to bear. World conditions are such as tend to drive men to distraction, to break their health and shorten their lives. There was never a time when the duty to pray for rulers and all in authority was more imperative and urgent. He needs the wisdom of Solomon for a task like this, and the strength of Samson. Listen again to Paul (1 Tim. 2:1-3) "I exhort therefore, first of all, that prayers, intercessions, and giving of thanks be made for all men; for kings, and all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty." Pray for the President.

GOOD MANNERS

Manners are not to be confused with morals, and yet the two are closely related. They are so closely related that some folks today do not distinguish them. The Romans made no distinction, for the same word "mores" stood for either or both. Manners are generally thought of as pertaining only to outward conduct; while morals pertain to inward character. Manners (of a sort) may be learned from people. Morals can be acquired only from God.

It is true that manners pertain chiefly to outward conduct, but they are not therefore unimportant. Fine feathers may not make a fine bird, but you generally know what sort of bird it is chiefly by the feathers. And you may know what sort of man a person is by his outward conduct. You know a man by his manners.

It is true that a woman can put the pink on her cheeks with materials from a drug store, but you are sure to know that it is a drug store complexion. But there are some in whose cheeks is the pink glow of health, because all the organs of the body are functioning in a normal healthful way.

And so the best manners, "good manners," are produced from within. They are the product and manifestation of the inner spiritual and moral condition. Good manners come from kindness, thoughtfulness; and these from love and unselfishness; from genuine interest in others. To have good manners one needs a kind heart.

Read the thirteenth chapter of First Corinthians. Read it in as many versions as you can get. And you will do well to dwell on verses four and five: "Love suffereth long and is kind. Love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil."

That is the best description of and prescription for good manners you will find anywhere. There is not room for detailed explanation here. The best one can do is to say those words over and over again. And if we carry them out, there will be no criticism of our manners.

This writer is no martinet in manners. He sincerely wishes his own were more exemplary, but we have seen so much of short-coming in this matter, that we wish that in every public school and in every college there were some specific instruction provided in good manners. All men ought to desire to be gentlemen; and all women ought to desire to be gentlewomen. May the Lord hasten the day.

Evangelist Hyman Appleman assisted in meetings in East Point, and at Curtis Church, Augusta, Ga. In the first there were 302 additions. In the second, 237.

Van Winkle: The men of the Van Winkle church, Jackson, are having a fish fry at Raymond Lake near Jackson June 12th for an evening of fellowship.

About seventy young men and young women were in the graduating class of Mississippi College this year. Thank God for such a moral and spiritual force going out to help do the world's work. "Again He sent for the seventy."

The Sledge Baptist Church had the happy privilege of having Dr. J. S. Riser, Jr., of Blue Mountain in a revival meeting from May 26th to 31st. Dr. Riser's messages were both spiritual and helpful. There were five received into the church, two of these on profession of faith. Our people greatly enjoyed the ministry of Dr. Riser and he endeared himself to our church and community.—Robert Wesley Porter, Pastor.

Miss Traylor left for the Baltimore Convention Thursday night, Miss Robinson and Mr. Williams Friday night. The editor and his wife Saturday night. Secretary McCall, his wife and son Monday morning. Mr. Goodrich and wife left Tuesday the fourth, with Rev. and Mrs. Landrum, stopping for a short visit with relatives in North Carolina. Mrs. Stone left Wednesday the fifth going with a sister from Cleveland. Baptist headquarters in Jackson will be well represented at the Convention.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe.")

HONOR ROLL OF CHURCHES SENDING PASTORS TO THE SOUTHERN BAPTIST CONVENTION

Concord Church, Franklin—Adams Association—Rev. H. P. Porter, Pastor.
Blue Mountain, J. S. Riser, Jr., Pastor.
Calvary, (Tupelo), S. B. Cooper, Pastor.
Winona, J. B. Flowers, Pastor.
Drew, Howard Spell, Pastor.

PINE GROVE (PEARL RIVER COUNTY)

One of the best organized and functioning county churches in Mississippi aptly describes Pine Grove where Dr. U. K. Perego is the full time pastor. The recently completed Sunday School annex would do justice to many larger town churches. A well filled auditorium was on hand for the closing service of the week of preparation for the Loyalty Campaign. They seemed interested in the EVERY FAMILY plan and the pastor gave it his endorsement which means they will have it soon.

Pearl River County Record subscribers are listed as follows: Picayune 11; POPLARVILLE 188; Carriere 2; Caesar 1; JUNIPER GROVE 50; Nicholson 1; Hillsdale 1; Goodyear 1; R.F.D. Picayune 1; Bethel 35.

GOODYEAR (PEARL RIVER COUNTY)

Rev. J. F. Brantley is pastor at Goodyear and is leading his people in a progressive program. We know of no other church in the state where the people would stay until nearly ten o'clock to allow us to present the EVERY FAMILY Plan after having already spoken at Pine Grove until nearly nine o'clock. The pastor and people are working toward adoption of this progressive plan and hope that they can put it into operation soon.

FORTY-FIRST AVENUE—MERIDIAN

A letter from Dr. J. L. Boyd, pastor Forty-First Avenue church in Meridian brings a list of 54 subscriptions. Just one more illustration of the fact that where there is a will there is a way. Any pastor can have a good list if - - -

However, we were not surprised at this letter. We have learned to expect such results when Boyd is pastor. When he was pastor at Bowmar Ave. in Vicksburg he had over half of his families taking the Record. Boyd and the Record go together.

Meridian now has subscribers listed as follows: Highland 62; Forty-First Avenue 54; First Church 426; Fifteenth 25; South Side 2; Eight Avenue 4, Misc. 4; Poplar Springs 4, Route 6, 2; Rt. 1, 1; Route 7, 1.

EVERY FAMILY CHURCHES MAKE PROGRESS

The last financial report of the First Baptist Church of Laurel for March, showed the voluntary weekly contributions running far, far above the amount called for by the budget. The bonded indebtedness on the church has been reduced since the first of the year from over \$12,000. to \$10,850, and this will be reduced another thousand dollars in May. Laurel First Church not only has the E. F. Plan but endorses it.

STATE BOARD RECEIPTS SHOW INCREASE

From Secretary McCall's column we note that April receipts were \$10,150.77 more than for April 1939. Baptist Record circulation for April, 1940 was approximately 2,000 more than for April 1939.

As the circulation of The Baptist Record rises, so does all the other work. The Record is not responsible for all this increase but it helped.

"Heard Pastor Bragg, Carthage, on Stewardship. Good word to effect he had seen his people grow from \$5.00 to \$30.00 per capita."

Carthage is also an E. F. Church.

THE RECORD ADDS ANOTHER

Among the recent additions to the list of more than 400 churches that have adopted the EVERY FAMILY Plan are:

Edwards—Paul Cranford, Pastor.
Line Creek—Scott County—Mack Hughes.
Wheeler—Joe Cruse.
Isola—Paul Cranford.
Ludlow—Mack Hughes.
Harmony—Clarke County—D. L. Stennis.
Good Hope—Leake County—Mack Hughes.
Bethlehem—Scott County—Mack Hughes.
Rienzi—Joe Cruse.
Longview—A. H. Childress.
Sylvarena—Yalobusha—P. F. Herring.
Seminary—T. W. Talkington.

THANKS FOR THE BROTHERHOOD

Seminary, Mississippi.

Dr. P. I. Lipsey, Editor,
Baptist Record, Jackson, Miss.

Dear Sir:

Enclosed please find money order for \$55.00 and list of 55 families to whom under the E. F. Plan the Seminary Baptist Brotherhood wish The Baptist Record sent for twelve months.

THIS MOVE IS SPONSORED BY THE BROTHERHOOD OF SEMINARY BAPTIST CHURCH (Caps are ours. A. L. G.)

Yours truly,
R. J. Elfert, Treasurer,
Seminary Baptist Church.

CARRIERE

On Friday afternoon a group of laymen and preachers met at Carriere for a final get-together meeting before the closing meetings in the 19 Pearl River County churches, that participated in the week of preparation. They said the good women of Carriere were to serve lunch but it looked like a big dinner to me. Rev. S. P. Powell is the beloved pastor at Carriere and contributed greatly to the preparation for the week's meetings. The Carriere people are interested in the EVERY FAMILY Plan and hope it "won't be long now."

It is said that twice as many people die from accident as from old age.

Secretary D. A. McCall was with Pastor D. O. Horne in a meeting at Monticello last week. Up to Friday night there were eleven additions, ten by baptism. Congregations were large and meeting continued through Sunday evening.

Dr. M. E. Dodd will speak to the Southern Baptist Convention on Church Broadcasting. He will also at 10:30 each evening broadcast an interpretation of the Convention, over station WFBR.

Tupelo: Brother Joseph Woodson, who has just received his diploma from the Seminary at Louisville, Kentucky, is filling the pulpit here very acceptably, in the absence of our pastor, Bro. Silas Cooper, who is attending the Southern Baptist Convention and taking his annual vacation. Bro. Woodson is available for work for the summer.—Ora Slocum, Church Secretary.

Dr. Newton quotes Major Crown, managing editor of The Times Picayune and States: "Let me tell you these Baptist people here in New Orleans are making themselves felt for good. The Institute and your great Hospital have made a real impact upon the life of the city and the neighboring territory." An Episcopalian, a man of fine personality, said: "This is really a great institution. I see their work every day on the streets and listen to their radio broadcasts. I came here tonight because I wanted to see firsthand something of the institution. The Baptists are growing very rapidly in our city, and I am glad of it. It is having a fine effect in this community."—Ex.

GOD'S CALL AND CHALLENGE TO SOUTHERN BAPTISTS

(Continued from page 3)

1. The publicity of the causes of Christ and the instruments by which this publicity is spread and strengthened: Our Baptist editors and our other publishing agents have done well, but they need at this time the full-length backing of the whole denomination to bring in a new day in the strengthening of our papers, in the distribution of our papers and the magnifying of their importance and worth to the denomination. We have less than 200,000 subscribers to all of our papers in the Southern States. Scarcely 200,000 homes out of nearly a million homes are being vitally reached. At this Convention they are proposing an advance step and are seeking by all possible means to speedily build the circulation of the papers so that they will reach more than a half-million homes. The goal of a million homes is not too great, and with the full weight of every ounce of my voice and personality I would challenge this Convention to start a new day in Baptist journalism and the speed of the Baptist message through the printed page. Every Baptist paper we have needs improvement, the application of the best and most scientific methods of printing, of authorship, of publication, of expansion. This cannot be done without a fuller support from the denomination. Along with this there ought to be more Baptist books and Baptist magazines written, published and spread in larger areas. We need to re-think, re-plan, and reinforce our entire journalistic program.

A Perpetual Crusade for Souls

2. The major point of this message is to hear God calling us and to emphasize that call for a perpetual crusade in all the areas of our Southland for winning lost men and women. All phases of evangelism need perpetual emphasis and a soulful pursuit by every saved child of God in this land. Evangelism in its wider senses is the chief purpose of God's love, of Christ's blood, of the Holy Spirit's power, and Christ makes it the major task of the saved everywhere.

We need to give passionate emphasis to DOMESTIC EVANGELISM, the winning of the lost early in the home life. That was the original evangelism. Every parent should be on a perpetual pursuit after his child, not only to clothe him and feed him and educate him and house him, but to see that he is clothed with the imputed righteousness of Jesus Christ.

ORGANIZED EVANGELISM, within the scope and in all the departments of every church, is of the highest importance. Every department of every church ought to be well organized and the leadership well trained and in a constant effort to bring unbelievers to the saving knowledge of Jesus Christ. Preachers ought to be trained to do it, deacons ought to be organized and cultivated to do it, Sunday school teachers and all the other official family and the great mass of the members of our churches should be instructed and inspired and impassioned to bring the lost in to meet Christ and to be trained in the service of Christ.

Our greatest immediate task in organized evangelism lies in the direction of our Baptist Brotherhood—to mobilize and utilize more than ever before the masculine strength of our denomination. One of the most challenging things we face and one of our most resultful opportunities is the mobilization, inspiring, organization and directing of the mighty energies of the manhood of Southern Baptists.

MASS EVANGELISM, public evangelism, indoor, outdoor, highway, byway evangelism, needs persistent, constructive, sane effort everywhere. Pentecosts ought to be repeated, reproduced, duplicated, multiplied, that the great mass of people can hear the gospel, feel the voice and power of God and come flocking home to Jesus Christ. We must not forget that Christ's greatest Pentecost was a church revival, breaking all the bounds of the church and bringing people in. God give us more great, sane, constructive, Pentecostal evangelists!

Personal Evangelism

Lastly and of supreme importance, Southern Baptists should more and more pursue, seek and do their utmost to win men and women of all ages and kinds to Jesus Christ personally—PERSONAL EVANGELISM on the part of God's people, in and out of churches, in offices, in homes, everywhere, to win lost souls to know Christ's method and that of six groups which He started or encouraged. He Himself was the supreme personal soul winner. Ask Simon Peter and the dying thief on the cross, the first and last men He personally won in His earthly ministry, and all in between these extremes. He organized and trained the apostolic band, He organized and trained the Seventy, He organized and trained the One Hundred and Twenty in His first church, He commanded and inspired and empowered and furnished the divine center for Pentecost. He called and sent out and kept in after in personal evangelism the after-Pentecost group, including Paul and John, the beloved disciple, who was the oldest winner of the apostolic group. Christ and Paul constitute the outstanding personal soul winners of all time. What did Jesus say as His first command? Matthew 4:19: "Follow me and I will make you fishers of men." What is said of Jesus in Luke 19:10? "The Son of man is come to seek and to save that which was lost." What did Paul charge, a saved world to do by his wonderful example? I Corinthians 9:22: "To the weak I became as weak, that I might gain the weak; I am made all things to all men, that by all means I might save some." What is the last command of the risen Savior to His people, to His churches, to His believers everywhere? Revelation 22:17: "And the Spirit (that's the Holy Spirit) and the bride (Christ's united redeemed) say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." We preachers by our preaching will never win the world. The evangelists can't do it alone. The missionaries can't do it. Christ needs us all and commands us all and commissions us all in this holy pursuit after lost people everywhere. And that certainly is God's plan and our hope—a persistent, perpetual pursuit after lost men. I think God has no higher call, no greater challenge to our people than this, as we carry along the full support of these causes mentioned in this message. It isn't a campaign for souls for one or two years; it's a perpetual crusade for souls, day by day, year by year, century in and century out, until Christ comes again.

Our supreme challenge is massing, mobilizing, utilizing our millions: millions of trained youth, millions of missionary-minded women, millions of consecrated men, millions of Christ-mastered dollars—all directed, organized, vitalized, spiritualized, utilized under the direction of the Holy Spirit around Jesus Christ for the winning of the lost, the training of the saved and the glorifying of Jesus Christ in the carrying out of His full commission in all the parts of the world and in all the areas of life. May it speedily be so, and may we devote our best energies of brain, soul, muscle and money to this glorious objective!

—BR—

The Baptist Orphanage is indebted to every one who has made an investment in the lives of the boys and girls to help with their support and training.—H.C.M.

In the Freshman contest in declamation for the J. H. Kyzar medal at Mississippi College commencement Charles Armon Jolly of Okolona was the successful contestant. For the Wallace medal in the Sophomore contest Mr. Elmer Holmes Bearden of Tylertown was the winner.

The First Baptist Church of Nashville, Tenn. held a most unique service Wednesday evening, May 29, honoring the pastor, Dr. W. F. Powell and Mrs. Powell, who came to Nashville from Asheville, N. C., just nineteen years ago to a day to become pastor of this church. A double recognition banquet was held featuring not only the anniversary of the coming of Dr. and Mrs. Powell but also a class of more than 80 who received over 200 Sunday school study course awards.

THE NEW TESTAMENT, THE LAW OF CHRISTIANITY

(Continued from page 1)

kindly that they find no authority in the New Testament for one man as the infallible head of an ecclesiastical organization. Peter evidently did not know that he was a Pope, nor did his fellow apostles know it. He was a fallible, married man; He did not appoint the successor to Judas; He associated with his fellow Christians. It will be recalled that Paul withstood Peter to his face. History will not let us forget that papal aggression began with Leo, about the middle of the fifth century, and culminated with Hildebrand, reached its outstanding climax at the Vatican about the middle of the eleventh century, and Council, in 1870, by the formal declaration of papal infallibility. That was one of the astonishing events in all history, when the Vatican Council, by majority vote, decreed the dogma of papal infallibility. It is not to be wondered at that the excitement was at white heat, during the discussion of such dogma, and especially when the final vote was announced. You will recall that in the midst of all the turmoil and tenseness of that excited assemblage. Cardinal Manning stood on an elevated platform, holding in his hand the paper just passed, declaring for the infallibility of the pope, and shouted these words: "Let all the world go to bits, and we will reconstruct it on this paper."

A Baptist smiles at such an announcement, but not in derision and scorn. Although the Baptist is the very antithesis of his Catholic neighbor, in Biblical conceptions and contentions, yet the Baptist will wholeheartedly insist that his Catholic neighbor must not be prevented from having his candles, and incense, and sanctus bell, and rosary, and whatever else he wishes in the expression of his worship and faith. A Baptist must, in conscience, at all times, and everywhere, plead for absolute religious liberty for his Catholic neighbor, for his Jewish neighbor, and for everybody else. But what is the Baptist answer to the contention of his Catholic neighbor for papal infallibility? Holding aloft a little book, the name of which is the New Testament, the Baptist shouts his cry. "Let all the world go to bits, and we will reconstruct it on the New Testament."

It matters vitally what we believe. Ideas rule the world. The world's conduct is molded by its beliefs. A religious denomination is molded by its ruling principles, just as is a nation, and as is an individual. The late President Mullins has left on record one sentence that may well characterize the historic significance of Baptists. That sentence affirms the competency of the individual, under God, in matters of religion. That principle is the keystone truth of the Baptists. By this principle is meant, not a competency of the individual in the sense of human self-sufficiency, but a competency, under God. Religion is a matter of personal relationship between the soul and God, and nothing extraneous may properly intrude here—no ecclesiastical nor civil order, no church, nor ordinance, nor sacrament, no preacher, nor priest, may dare to stand between the individual soul and Christ. Out of this cardinal, bedrock principle, all our Baptist principles emerge.

—BR—

Claiming one's rights is the opposite of courtesy.

May 13-19 brother W. B. Abel of Meridian, Miss., and I assisted brother Mack Jones and the Lord's church in Collins, Miss. We had a real refreshing from above. The interest was fine from the first service through the last. The attendance was large at each service. There were a goodly number added to the church. Brother Abel is a real preacher of the Word and his messages were gladly received. He was pastor of the church several years ago. It was a great tribute to his fine ministry here the way the people came to hear him. Brother Jones has been pastor here a little over a year. He has already enshrined himself in the love and confidence of his people.—Joe Canzoneri.

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Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

Worship * Serve * Give

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

Win Someone to Him!

I

We are happy to present these paragraphs from brother Chas. B. Hamlet, III, regarding a phase of practical Stewardship with which he is thoroughly familiar.

We commend it to your study!

THE LORD'S ACRE

"As Baptists the first question that we always want to ask and answer about any program of 'kingdom finance' is: Does it have a Scriptural foundation? We hear the Lord declaring in Lev. 25:23 that 'the land is mine.' Again in Lev. 27:30 the Lord says: 'And all the tithe of the land, whether of the seed of the land, or of the fruit of the trees, is the Lord's: it is holy unto the Lord.' Thus long before money was ever heard of as a medium of exchange the Lord was commanding that we render unto Him a part of that which is of 'the land,' of the land which He has entrusted to our keeping and care. But just what did the Lord God mean by saying 'it is holy unto the Lord?' The word used here for 'holy' means 'separation', i.e. a tenth part of the land 'is separated or set apart unto the Lord.' That is precisely what the Lord's Acre Program seeks to do—to set apart certain acres of land for the Lord.

The second question with which Baptists will be interested concerning the Lord's Acre Program is: Do we really have a need for such a program? Southern Baptists despite their wonderful growth in our commercial and industrial centers are still primarily a rural people simply because the South is still primarily rural. Our Southern farmers make a good 'living,' but they do not see much 'cash money.' They grow most of what they eat, and their 'cash crops' are usually completely taken up with their 'credit accounts' with the merchants for feed, clothing, fertilizer, etc. Thus when it comes around to supporting the Kingdom of God, they have little, if any cash with which to do that which they desire to do. Through the Lord's Acre Program, every farmer is given the privilege to have a part in the support of the Kingdom program. I sincerely believe that it is the duty of every church to have a program of finance which will enable all to have the privilege of participation. The Lord's Acre Program fills just such a need for our rural churches.

How does the Lord's Acre Program work?

I. Enlistment.

- (1) Every farmer is requested to set apart at least one acre of his crops for the Lord.
 - a. This acre can be dedicated to the Lord.
 - b. A sign reading the 'LORD'S ACRE' may be put up.
 - c. All the produce from this acre is to go to the church.
- (2) Every woman is requested to tithe her eggs (or give her Sunday eggs) and to raise a 'setting of chickens' for the church.
- (3) Every young person is requested to raise a 'hog' or a calf or a 'setting of chickens' for the church.
- (4) Many Lord's Acre Programs have not been adequate because they have omitted the women and the young people.

2. Supervision.

- (1) A Lord's Acre chairman should be elected.
 - a. He has charge of enlisting every member in the program.
 - b. He plans for the storage and sale of the products.
- (2) There should be a definite system about

the gathering of the produce for sale.

- (3) An Honor Roll of all of those enlisted in the program is often helpful.
- (4) A record should be kept by the Lord's Acre chairman of everyone who is enlisted and just what they have promised to raise.
3. The Lord's Acre Program is not to replace our regular system of finance. It is to supplement our present program and to give every member the privilege to participate. The program fits in best with an unified church budget.
4. The results.
 - (1) Every member has the privilege to participate.
 - (2) Many rural churches can become full-time.
 - (3) We can do much more for missions.
 - (4) There is a great spiritual experience to be derived from 'watching and working something for the Lord.'
 - (5) Often those who have started to raise one acre for the Lord have come to tithe their acreage. It opens the door to tithing."

II

In our program of Evangelism, Dr. Roland Q. Leavell offers the following:

"Two verses should be quoted together: (1) 'For the Son of man is come to seek and to save that which was lost' (Luke 19:10), and 'Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you' (John 20:21).

Our God is a seeking as well as a saving God. He said to Adam, 'Where art thou?' and to Cain, 'Where is Abel thy brother?' The supernal revelation of God's seeking love is seen in the incarnation of God in human flesh and in the crucifixion of Christ upon the cross. Likewise, the churches and the Christians must seek the lost.

There are lost people everywhere. A Christ-like Christian can always find someone who is sin-sick, heart-hungry and lost. We suggest a few methods of finding them.

- (1) Census.—A religious census or survey of the community.
- (2) Comparison.—A comparison of the rolls of the Sunday school, training union and missionary society auxiliaries with the rolls of the church membership.
- (3) Cradle Roll parents.—A check on the parents whose babies are on the cradle roll.
- (4) Visitation.—A visit to the homes of families moving into the community whose names and addresses may be secured through the telephone, or water or light company, or through real estate agents.
- (5) Guests.—A guest book in the church for the names of all visitors.
- (6) Suggestions.—An occasional search by means of asking all who are at the Sunday school and church services to write down the names and addresses of all whom they know who should be reached for Christ.
- (7) Prayer.—A prayerful heart open to the direction of the Holy Spirit."

III

Soon after the Convention last year a leading Mississippi Baptist said "Those pledges will help but some of them will not be paid."

All along we have heard of folks at Conventions being long on pledging and short on paying. We wondered about the truth of it.

We are happy to say that practically all of the M. W. C. pledges have been paid in full and most of the others have told us when to expect theirs. It makes a happy testimony for us. With faith that the others would come in, we have been busy closing that item. We have forwarded all monies sent in and a bit more.

Doxology!

—BR—

Pastor B. C. Land preaches and I. C. Prosser leads the singing in Quincy, Florida, beginning July 14.

Dr. Arch C. Cree of Salisbury, N. C., expects to retire from the pastorate next January when he will celebrate the semicentennial of his ministry.

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB
A DEBTLESS DENOMINATION BEFORE 1945

Slogan: "DON'T PUT IT OFF—PUT IT OVER"

Deut. 23:21—When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee, and it would be sin in thee.

No. 411 for \$36, member Wesson, (Mrs. Cecil Pritchard, worker).

No. 341 for \$36, No. 342 for \$36, No. 343 for \$36, No. 344 for \$36, No. 345 for \$36, No. 346 for \$36, No. 347 for \$36, No. 348 for \$36, No. 349 for \$36, No. 350 for \$36, No. 367 for \$36, No. 368 for \$36, No. 49 for \$50, No. 66 for \$50, No. 49 for \$100, No. 50 for \$100, No. 129 for \$100, No. 163 for \$100, No. 65 for \$50, No. 164 for \$100, No. 165 for \$100, No. 166 for \$100, each from a member of Ruleville, (Hightower, field worker).

No. 67 for \$50, member Money Church, (Hightower, field worker).

No. 175 for \$100, member Liverpool church, (McLaurin, field worker).

No. 377 for \$36, No. 378 for \$36, No. 379 for \$36, No. 380 for \$36, No. 381 for \$36, each from a member of Sunflower church, (McLaurin, field worker).

No. 382 for \$36, No. 383 for \$36, No. 384 for \$36, No. 385 for \$36, No. 386 for \$36, No. 140 for \$50, each from a member of Jones Bayou Church, (McLaurin, field worker).

No. 387 for \$36, No. 388 for \$36, No. 389 for \$36, No. 390 for \$36, No. 391 for \$36, No. 392 for \$36, No. 136 for \$50, No. 137 for \$50, No. 139 for \$50, No. 141 for \$50, No. 142 for \$50, No. 143 for \$50, No. 181 for \$100, No. 138 for \$50, and No. 64 for \$250, each from a member of Arcola Church, (McLaurin, field worker).

—BR—

THIS IS WHY NOT

—O—

From Biblical Recorder

In The New York Times of May 26 Gilbert O. Nations, of Washington, makes answer to the contention of the Most Rev. James H. Ryan, Roman Catholic bishop of Omaha, who had argued that the United States should establish diplomatic relations with the Vatican. Reference to Ryan's article appeared in these columns some weeks ago. Mr. Nations points out that only the head of a sovereign nation has the power to send and receive diplomatic envoys, and that the Vatican is not a sovereign nation. The subjects of the Pope do not live in Vatican City; it is only because the Pope claims sovereign power over about 20,000,000 American citizens who are members of his church that he desires diplomatic relations with the United States. With a diplomatic agent from this country he wants to get special advantages for them in this country. The Pope is known to be opposed to our public schools and permits Catholic children to attend them only as a special dispensation. He does not make treaties with certain Latin American countries, and Mr. Nations indicates the nature of these treaties in the following words:

They stipulate that the Roman Catholic religion shall be the religion of the State, that it shall be taught in all public schools to the exclusion of all other faiths, that the local hierarchy shall be empowered to pass on the books and teachers used in such schools and that civil authority will enforce the payment of tithes assessed by the hierarchy.

As to Ryan's contention that Mr. Taylor was sent for the purpose of cooperation in the cause of peace, Mr. Nations calls attention to the fact that conditions have grown worse rather than better since Mr. Taylor reached his post of duty, that at the close of the last war a Pope's plan for peace was instantly rejected, and that the present Pope is not kindly disposed to England.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

A CORRECTION

In the list of societies from Lawrence County giving to Home Missions, Monticella W.M.U. was given credit in the Baptist Record for \$52.62 that should have been credited to New Hebron.

The following is an excerpt from a letter written to Miss Mallory by Dr. Maddrey that she has asked me to share with our women:

"I thank you very much, indeed, for your gracious letter of May 23rd together with the list of approved objectives for the Beyond-the-Goal Gifts of the Lottie Moon Christmas Offering. I have instructed Mr. Buxton to send out these letters-of-credit today for each of these items. I am also writing letters, where necessary, giving definite instructions about these Beyond-the-Goal Gifts. We are writing Dr. John Moore of Yugoslavia that his suggestion has the approval of your committee. I thank you indeed, for this approval and I believe that great good is going to come from these gifts to our work in Yugoslavia. There are going to be some happy missionaries, as well as native workers, on the several fields when these letters and special letters-of-credit reach them. On behalf of the Board and in the name of all these people, I thank you and Woman's Missionary Union for your generosity."

A Good Witness For Jesus, Miss Milbrey Guest

Mississippi Baptists have always been interested in, and helpful to, the religious life of her neighbor across the great river. In 1790 Rev. Chaney Bailey came into Louisiana from near Natchez and preached to a group of Christians near Baton Rouge, the first Baptist preaching in Louisiana, and Baptist preachers continued to cross the state line with the gospel in spite of Catholic prohibitions and cruel persecutions.

Such efforts were fruitful and we appreciate the interest and the efforts of all these pioneer missionaries.

No missionary who ever came to Louisiana from Mississippi has been more heroic, more self denying or more greatly used than has Miss Milbrey Guest from Cumberland, Mississippi, who is serving as missionary and teacher for the French Indians at Theriot in Terrebonne Parish. She is a charming young woman, a college and Seminary graduate. She graduated at Baptist Bible Institute in 1937 and immediately went to live on this spiritually destitute field, though she had already opened work there in June 1936.

I know of no story in the history of Missions that proves as definitely that the age of miracles has not passed as does the story of this young woman's part in opening missionary work among the Houma Indians near Theriot, Louisiana, nor do I know of a greater challenge to state denominational pride than that of this daughter of yours. When LaSalle first found the Houma Indians in 1682 they were living in the southern part of what is now Wilkinson County, Mississippi and the northern part of West Feliciana Parish, Louisiana.

He made a treaty with them in 1688 and when fierce enemies overcame the mhe helped them to settle on Bayou St. John near New Orleans. They gradually moved west and south as their lands became desirable to white settlers and today we find them along the Bayous and in the edge of the marsh in the southern part of Terrebonne Parish. They are poor, ignorant and spiritually lost. The Catholic church has claimed them for over 200 years and has made no effort to lift them to a higher plane of living. They are largely illegitimate because they are very poor and cannot pay the \$15.00 fee the priest requires

for a marriage ceremony. They are 100 percent illiterate because neither church or state provide any educational opportunities for them. The Parish Superintendent says they are negroes and must attend negro schools. They say they are not negroes and they are upheld in this by two such eminent anthropologists as Dr. John R. Swanton and Dr. F. G. Speck. They live among white people, marry with them and have a common social life, but they are not allowed in white schools and no Indian schools have been provided. According to the 1938 census there are 936 who are either full blood or half Indians.

Rev. A. D. Martin of Houma first called Baptists attention to them, having preached to them as much as his limited means would permit for several years. We investigated the field and found he was not exaggerating when he said there were between three and five thousand of these unfortunate people. It was evident that they must have the gospel and enough schooling to learn to read the Bible. The question was how could it be done. Prayer was made to God for the workers and the money to begin. In less than a month Virginia W.M.U. sent \$300.00 (they had never heard of Houma) to begin work on some needy Louisiana mission field. God also put it into the heart of Miss Milbrey Guest and Miss Alice Martin to offer themselves for the task. In June 1936 they moved into a two room rented cabin without windows or screen doors. There were only wooden shutters so they tacked scrim over the openings and hung it over the door to keep out a few mosquitoes and many curious eyes.

They had a conviction they were in God's place for them and so with faith in His power to keep and bless they settled down twenty-seven miles from Houma and their kind of folks. They had a bed, one burner coal oil stove, two cook vessels, two borrowed chairs and a few borrowed dishes, a lamp, a folding organ given by Virginia W.M.U. and God. One prominent man said to me "Knowing what you do, do you think it is right to put these girls there where anything may happen." From a human point of view certainly the answer was "No" but we knew it was all of God and said "Yes". They have been there four years and have had no sickness that they would not have had anywhere else and no kind of harm has come to them. The people they serve would gladly die to protect them.

Miss Martin was followed by Miss Moore and now Elizabeth Thomas from Virginia is there. Milbrey Guest has never left except for sickness. She believed God's "Lo I am with you always" and He has fulfilled his promise.

Today they live in a nice, new mission house, residence, school and church combined, owned by the Louisiana State Mission Board. They have organized church with more than 60 members. The Sunday School crowds the house, preaching service always overflows the place.

Poor as the people are they gave \$20.00 last year to the Cooperative Program and more than that to their full time pastor, Rev. A. D. Martin. The first Sunday Miss Guest and Martin were there they opened the little folding organ on the porch and Milbrey Guest who is an accomplished musician, began to play. Then the two girls sang. People heard the music and came. Alice Martin read the first three chapters of Genesis in French and tried to make them understand about Jesus. It was a new thing to them, they had never heard of Adam and Eve, the serpent nor a personal Savior. They went off to tell others, and they came to listen, then went to tell it until night fell, on an all day service.

Two inexperienced, helpless young women

trusting themselves on God's care as they told the story of Jesus and His love!!!!

Go see Milbrey Guest. Pray for her. Thank God for her. If you have any more like her send them to the other thousands there who have never heard the gospel.

Your fellow worker,
Mrs. M. L. Jenkins.

CHRISTIAN EDUCATION

Dr. M. E. Dodd of Shreveport, La., attended the Northern Baptist Convention and spoke on "Christian Education and Democracy." Here is a part of his report as given in The Baptist Message:

I had the privilege of sitting with a small group in a panel discussion of higher education. A commission of the Northern Baptist Convention appointed a year ago had made a careful survey of their entire educational situation. They have 56 colleges and universities which have \$85,000,000 worth of property and \$120,000,000 in endowment. The startling facts were revealed that only 22 per cent of the students attending these Baptist colleges are Baptists. There are three times as many Presbyterian boys and girls, four times as many Roman Catholics and an equal number of Jews attending college or university. It was reported that only 5 per cent of the Baptist pastors showed any vital interest in Christian education. The president of one Baptist college, due to declining support by the churches, found it necessary to raise college fees. But he received a storm of protests on the ground that he was eliminating the poor boys and poor girls. He wrote to those making the protest that the school would go fifty-fifty with them on scholarships for poor and worthwhile boys and girls. He said that proposition cost his college exactly \$300. It was shown that Christian education got only \$43,000 out of the Convention budget last year. This is less than the Louisiana Baptist Convention gives to Louisiana College.

Roger W. Babson made the address to one hundred in the graduating class of Stetson University.

Have you prayed for the recovery of Rev. Jacob Gartenhaus? He is one of our most valuable missionaries.

Rev. Herman Ray formerly missionary in Japan, preached Sunday night at First Church, Shreveport.

Brandon: The offering June 2 was the largest in five years and amounted to \$115.00. There were six additions.

Of 12,000,000 negroes in America, 7,000,000 are said to be members of some church. Of these 63% are said to be Baptists.

Brandon: The young peoples' revival begins Sunday, June 16, Cecil Roberson and wife will lead. Brother Roberson is a 1940 graduate of Mississippi College.

Brookhaven First Church begins the Vacation Bible school June 17, with Mr. C. H. Lipsey, Mr. Harvey and Miss Ruth Jones in charge.

Dr. J. R. Nutt, pastor at Luffkin, Texas, will have with him Mr. and Mrs. A. G. Pritchett as pastor's assistant and church secretary.

People who are organizing peace societies in this country are like firemen pouring water on the capitol in Washington to put out a fire in Berlin.

Dr. S. H. Jones, Brookhaven pastor went to the Convention, stopping en route to visit his parents in South Carolina. Dr. J. A. Taylor of Brookhaven went with him.

THE CHRISTIAN'S SHIPS—STEWARDSHIP

Radio Program, WCOC, March 8, 1940
J. L. Boyd, Meridian

1. Good morning, neighbors and friends. We sailed forth on the four previous days of this week in these devotional hours on the first four of the Christian's ships, viz: Son-ship, Heir-ship, Fellow-ship, and Disciple-ship. And on these we cruised to the fair Port of Privilege; except on Disciple-ship we touch the Port of Duty. "Every privilege has its corresponding duty," we are told. And we come this morning to ask you to go with us, if you will, on this fifth of the Christian's ships, that of Stewardship, and we'll enter into the center of the Port of Duty.

2. May we pray for the Spirit's guidance?

3. "Duty," Gen. Robert E. Lee was accustomed to saying, "is the noblest word in the English language." It is said that in all the dispatches of Neapolian one never meets with the word "duty"; it is always "glory." And in all the dispatches of the Duke of Wellington, one never meets with the word "glory"; it is always "duty." And there is a difference.

But, beloved, every privilege is buttressed with a corresponding duty. The precious and priceless privileges of the children of God have their duties.

Rugged strength and radiant beauty—

These were nature's plan;

Humble toil and heavenward duty—

These will form the perfect man.

The sweetest lives are those to duty wed,

Whose deeds, both great and small,

Are close-knit strands of an unbroken thread,
Whose love enobles all.

Stewardship is one of the Christian's outstanding duties. And we need to learn precisely what this means, this thing we call Christian Stewardship. A steward is one who holds in his or her possession something that belongs to another (holds it "by permission of the owner"), and he is to administer this something "in the interest of the owner" (not in the interest of self), and all this is done "in anticipation of" a day of accounting, or reckoning. In other words, a steward is a possessor, not an owner; and what he holds in possession is a sacred trust; and he is responsible to the owner as to how faithful he is in the duty and responsibility of administering it.

In this sense, the Christian is a steward. Nothing that he possesses is his own; it all belongs to God who created it and permits him to hold it, and use it as a sacred trust. The Christian, too, belongs to the Lord who redeemed him, or bought him back, with his own precious blood. The child of God in Christ Jesus is constrained to say, with the song writer:

Naught that I have my own I call,

I hold it for the Giver;

My heart, my strength, my life, my all,

Are His and His forever.

Only the Christian steward, who understands and practices Christian stewardship, in sincerity, can sing that song in the spirit and with truthfulness. We sing so many things, and say so many things, and profess so many things about this matter of Christian stewardship that we do not mean from the heart. We deceive ourselves, and seek to deceive others—but we cannot deceive God. We ought, as Christians, to be honest with ourselves and with others, and specially with God unto whom we are to give an account of our stewardship.

What is it to be a Christian steward? It means that we

I. Regard Our Bodies As Sacred

They are not our own; they belong to God, whose we are. They are holy unto the Lord, to be used of him; or by us for him. For us to live, is for Christ to live over again; and what he would be doing with his hands, if he were here in the flesh, we should be doing; where he would be go-

ing in ways of helpfulness and service, we should be going.

Christ has no hands but our hands

To do his work today;

He has no feet but our feet

To lead men in the way;

He has no tongues but our tongues

To tell men how he died;

He has no help but our help

To bring them to his side.

Besides, our bodies are the temples of the Holy Spirit, in which He dwells. The Holy Spirit, the third person of the trinity, has no dwelling place, save the bodies of believers in Christ. He does not dwell in houses made with hands; but in the tabernacles of men's bodies and hearts, and if he is shut out of them, he is truly without house and home. He has no place else to go, but back to heaven.

Now, the Christian steward, realizing these things, will keep his body clean and a habitable place for such an honored guest. God demands a respectable place in which to dwell, and we should not expect the Holy Spirit of God to come into our hearts and live all cluttered up with dirt and filth of sinful habits and iniquitous practices. To expect it is to be disappointed; for he just will not dwell in a person, or group of persons—a church—whose lives and hearts and bodies are unclean. Uncleanliness, filthiness, sinfulness, are repulsive to the Divine Spirit.

Thou canst fill me, gracious Spirit,

Through I cannot tell Thee how;

But I need Thee, greatly need Thee,

Come, O come, and fill me now.

And he will, provided we make ready for his in-filling, and in-dwelling.

Secondly, Christian Stewardship is to

II. Regard Our Talents As Sacred.

They are not ours; but God's who endowed us with them. He gave them, and has a right to expect a return from their use in a holy purpose. The Christian's talents are not given to him for his own enjoyment, to inflate his pride, or for him to allow them to go unused. They are the Christian's sacred possession, but he can not lay claim to ownership of them. God still owns them who entrusted them, and to waste them, or misuse them, or to permit them to go unused is sinful.

The sin of the one-talented servant in the Bible was neglect, failure to use his one talent which was as much as that of the ten-talented and five-talented servants, in proportion to their several abilities. How many fine talents that are misused, misappropriated, wasted in dissipation and sin, God only knows. Talents are God-endowed, and therefore a sacred trust, to be faithfully administered in the interest of the cause so dear to the heart of God—that is, to win the world back to himself.

In the practice of Christian Stewardship, we are to

III. Regard Our Time As Sacred

Time, too, is God-given, and God is a great conservator of time. Men should not squander time, specially, the child of God, for that is the stuff life is made of. "Time is the chrysalis of eternity," says Richter. "Time wasted, is existence; used, is life," declares another who put the proper emphasis and value on the fleeting moments. It is said that Ignatius, when he heard the clock strike, was accustomed to say, "Now, I have one more hour to answer for."

Truly, beloved, if the people of God valued time properly, there would be less of it wasted and squandered on less important things of life. The Christian who recognizes his stewardship, budgets his time, and uses it in seeking first the kingdom of God and his righteousness, rather than the minor things of life. More time is given to the essentials of life, and less to the non-essentials. It is sad, indeed, when professed Christians have time for very nearly every thing else, and so little or none for the cause of Christ. Some anonymous writer has left us this:

The one that by addition grows,
And suffers no subtraction;
Who multiplies the things he knows,
And carries every fraction;
Who will divide his precious time,
The due proportion giving;
To sure success aloft will climb,
Interest compound receiving.

Again, the Christian Steward,

IV. Regards Opportunities As Sacred

Opportunities that knock daily at our doors will confront us in eternity, to witness against us, if allowed to go unheeded. Opportunities for good are God-given, and it behooves the child of God to be wide awake, up and going out and going, for ere long the door of opportunity will be closed forever, and the unfinished tasks will be incomplete. No one can finish them for us. A number of great artists have attempted to finish the "Unfinished Symphony" of Schubert, but never has one been able to do so. It is so characteristically individualistic that no other composer can match it.

Just so with our God-given tasks in the work of the kingdom. Each has his particular niche to fill, and tasks to perform, and work to do and what we lack of completing them shall likely go unfinished for all eternity.

Work for the night is coming,
Work through the morning hours;
Work when the day grows brighter,
Work for daylight flies;
Work till the last beam fadeth,
Fadeth to shine no more;
Work while the night is darkening,
When man's work is o'er.

Lastly, the true Christian Steward,

V. Regards His Possessions As Sacred.

They are not his own, as he is not his own; but are God's, and are held in sacred trust, by permission of the Giver.

Naught have I gotten, but what I received;
Grace hath bestowed it, since I have believed;
Boasting excluded, pride I abase;
I'm only a sinner, saved by grace.

Yes, redeemed by the precious blood of the lamb of God, slain from before the foundation of the world. And along with my soul, go my possessions, my life, my money, my all. It all belongs to Him. This being true, when the child of God withholds his possessions, to which he can lay no claim of ownership, or 10% of his income, from the Lord, and uses them on himself and for his own selfish desires, he is guilty of misappropriation of funds and sacred trust funds, at that. They are holy unto the Lord, sacred, and ever to be kept for the Master's use.

It is quite an honor to be entrusted with them, and to be permitted to use a portion, and a liberal portion, too, for our own betterment and personal care and keeping—nine-tenths—while God, the owner requires only one-tenth to be turned into his coffers for the on-going of the work of the kingdom on earth. And who would be so ungrateful as to deny him his portion, the tithe, which is holy unto the Lord? Yet, there are those who do, and still regard themselves as self-respecting and honorable. They do not consider themselves robbers and chislers, defaulters and embezzlers, in their misuse of the most sacred trust that men are permitted to handle—the Lord's tithe.

Allow me to entreat every child of God, blessed with so great and priceless privileges, to be faithful in his sacred duty of Christian Stewardship—stewardship of influence, stewardship of time, stewardship of talents, stewardship of opportunity, stewardship of possessions.

—BR—

Van Winkle: Revival closed Sunday night with a service in which 20 joined. There was a total of 23 additions, nine for baptism. Brother Horton of Columbia did the preaching in a simple forceful way. The church is revived throughout and the deacons are making plans now to build their auditorium this summer.

Sunday School Lesson

By L. BRACEY CAMPBELL

LESSON FOR JUNE 16

Stones in Sermons: Work in Words: Pillars in Prophecies: God's Completed Mansion in the Heart of God's Consecrated Man.

Bible Text: Haggai

Introduction: Read the book. Only 38 verses, two brief chapters, not two pages in my Bible. Come! Let us read it. Since I wrote the foregoing sentence I have read the prophecy. You have not read it? Good!

Concerning this prophet Haggai we know very little who was his father? Who his mother? Had he a sister? Had he a brother? Of what tribe was he? Where was he born? Where did he grow up? What was his breeding? You can answer all this as well as anybody. What was he? "Haggai the prophet," by whom the word of Jehovah came. He had high honor this little-known man, Haggai. What, now, would you love to do? Would you love to be the governor with authority to execute the laws of a great state? Would you love to be a great physician and heal the sick bodies of men? One of my deacons with his brother owns and operates the largest pie bakery in Louisiana, and my Training Union Director is a big factor in a bakery which sells 1,000 pounds of bread each day to one institution in my city. The products of the labor of these men feed thousands of hungry men every day. And that is a fine work. But is it the very finest possible work? I think not. My deacon and his brother, the pie bakers and my B.T.U. director who work at baking bread, all do their highest work of Sundays when they come to church to help God get a chance to feed the hungry hearts of those who are famished for want of the bread of life.

Who is the prophet? He who speaks the word of God. And what is the word of God? The living message of life to dead men, the proclamation of victory to defeated men, the girdle of courage to down hearted men, the plain path in the wilderness to lost men, God's light in the darkness to benighted men, the traveler's guide on the road to heaven, God's title deed to a mansion in the sky given to homeless men. And the prophet speaks that word. Tell you the truth, the prophet's work is the finest work any man does anywhere on the earth.

Have you been to the Baptist Orphanage on Bailey Avenue, Jackson? Go out that way and stop before you quite reach the orphanage at Davis Memorial church and meet pastor Albert Sidney Johnston. Look at him, because he is engaged in a higher quality of work than is governor Johnson. Go over to Calvary church on West Capitol and visit Dr. Hugh King. He is sick now, but he has spent his life in a higher service than the King of England does. Go up to Batesville and have fellowship with venerable pastor J. W. Lee, and know that he is performing a higher quality of service

than was performed on the field of battle by the world renowned general Robert E. Lee. This Johnson, this King, this Lee speak the word of God.

Back to Haggai: God's people grew careless. God's word by Haggai shocked them into renewed concern for their duty to God. The people grew discouraged. God's word by Haggai made of them an army of stronghearts. The way was long and the feet of the people grew weary on the last long mile. God's word by Haggai was the song of a trumpet in the time to whose martial beat the feet of the marching host kept time to the end of the way.

1. Time, Place, Circumstances.

1. About 520 B.C. This prophecy is most carefully dated. "In the second year of Darius the king, and the months were the second (1:1) the seventh (2:1), and the ninth (2:10,20).

2. Jerusalem, unto which city the first band of returning exiles had come some sixteen years before.

3. The first returning exiles had followed the leadership of Zerubbabel and had begun the rebuilding of the temple the year after their arrival from Babylon, or 15 years before Haggai. The first workers laid the foundations of the new temple and did perhaps a little more, but their Samaritan neighbors opposed the work and brought political pressure to bear on the government at Babylon to have the work stopped. For 15 years before Haggai nothing further was done. Then he delivered his message and exercised his ministry. Haggai dealt with the immediate. His business was to persuade the people to do one thing. He delivered his first message and the people began to build. Difficulties arose and they stopped. Haggai delivered his second message and the building operations were resumed only to be suspended when another difficulty arose. Haggai delivered his third and fourth messages, and the work was finished.

II. Perplexing Perils to the People Met by the Prophecy.

1. A false content. "It is not the time....for Jehovah's house to be built" (1:2). They were willing to go on building themselves houses while His house remained unbuilt. People are willing to neglect worship and the building of churches and the performance of Christian duty if only they be getting along well in a material way.

2. A False Discontent.

Some of the old men remembering the glory of Solomon's temple, and they looked on the new and smaller and less splendid structure, and wept and shook their heads and said, "If they can't build a better temple than that, better not have one at all." People move from a large city to a smaller one, from the vicinity of a larger church to that of a smaller one, and say "No! we'll not join here. This church is not like the one we left."

3. A false Expectation.

As soon as they began to do right they expected God to give them miracles of material blessings. "I'm going to quit the church" "why?" "I have been coming to church and giving money to it. Then I ran for office and got beaten, and the

preacher voted against me."

"I'm going to quit the church, too" "Why?" "Well I joined it and went 11 times last year. One of my cows got in a bog, and I went to sleep at the wheel and wrecked my car, and my wife got sick and I had to call the doctor." "Whats the use! I asked that man three times to join the church and he hasn't. I've quit."

Preachers are just as bad sometimes. Move to churches and pitch in to making a racket and running around in circles, but all they want doesn't come in a year, and they resign. Wait on the Lord, Brother.

4. A False Fear.

The enemy nations around Jerusalem were too strong. Outside forces discouraged. We get scared of the devil and of the devils dupes. Unfriendly forces outside the churches no not hurt the churches, nay, they often help the churches.

In the case of each of these fears the prophet offered a counteractant in prescribing an immediate duty and revealing a helper in God.

SOME RECENT MEETINGS

By

Evangelist Barney Walker

From March 24 through April 5th, I was in a meeting at Port Sulphur, Louisiana, with Rev. A. L. Kirkwood. Port Sulphur was built by the Freeport Sulphur Company. It is located fifty miles below New Orleans on the west bank of the Mississippi River. I found there one of the most spiritual churches of my acquaintance. Under Kirkwood's leadership the Port Sulphur Baptist church has become a veritable light house to the territory bordering the river, south of New Orleans.

My next meeting was with the saints at Anguilla. This meeting extended from April 7 to the 19th. Under the wise leadership of Rev. B. B. Hall, these people had just completed one of the nicest, small church buildings in the Delta. The morning services were held in the High school auditorium. The school faculty under the leadership of Prof. Rice gave us every consideration in our efforts to reach and win the lost pupils. Despite the unfavorable weather the crowds came and the Lord blessed. It must have gladdened the heart of God, the way men and women went out to witness to the unsaved. More than fifty people confessed Christ during the meeting.

From April 28 through May 4th, I was at the Fifteenth Avenue Baptist church in Meridian, where Rev. Tom Fleming is pastor. Mr. Grant Sinclair led the song services. The fellowship of this church is truly apostolic. The young people are outstanding in their interest and activity. On Saturday night, all the churches of the city participated in a street service. Several thousand people attended. Mr. Sinclair and I were privileged to lead the service.

From May 5th. through the 15th. I was at Leaksville, where Rev. W. E. Stewart is pastor. Rev. E. C. Edwards of Houston led the song service. These are great fellows to work with. Stewart has been at Leaksville for ten years and the church has had a steady growth under his leadership. Seldom have I seen people moved by prayer as they were in this meeting.

I have just closed an eight day meeting with Rev. G. S. Jenkins at the Lucedale church. The attendance was unusual throughout the meeting, but the Saturday night crowd was the largest I ever witnessed for the size of the town. Seldom have I seen the Lord move upon a crowd as he did these people on the closing night.

I will start June second with Rev. W. R. Cooper at Tylertown.

NEW HOPE, SUNFLOWER

New Hope Baptist church through the untiring efforts of state evangelist E. L. Estes, during the third week of March, past, there was organized 2 miles west of Drew a missionary Baptist church, with a membership of 25. We then organized a Sunday School and B.T.U. with 47 enrolled in the Sunday School and 43 enrolled in the B.T.U. directed by Mr. Tom Stribling. The church called Bro. B. D. Hardin of Sunflower to shepherd the new flock. Bro. Estes started evangelistic fires to burning in the hearts of God's people here that is not to be quenched. The church has today nine weeks after it was organized, a membership of 74, a Sunday school with 184 enrolled members, a B.T.U. with 103 enrolled members and a burning desire in the hearts of all members to do something for Christ. The Holy Spirit is truly manifest in our midst. We want Christians everywhere to pray for us that we might have Divine guidance as we go steadily forward in our effort to establish in this little rural community a strong and united temple for the Glory of God and Christ Jesus. We have Bro. Estes with us this week for a revival meeting that we pray will bring all lost souls in our community to Christ. In preparation for this meeting we held many prayer meetings in our homes and we are still praying individually unceasing for the success of this meeting. We need your prayers daily and pray also for Bro. Estes and his work for he is doing a great work for our Savior.

Yours in His work,
Joel D. Aycock,
S. S. superintendent.

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MISS RUBY

It is not your Vacation many schools many, many July, and even the best schools are held late.

It is most churches the school plans boys and girls part of the wandering a We can bring for a few blessings the Bible school well prepare never had right on and

Each of Beginners, intermediate—grams for e lined. The te grams and deprive the church of the get from t can be sec Book Store, package of ature.

The last S Roll Day in Reports ha schools at Slay, super Mrs. M. F West Point. indendent.

These ha and have d work of vis the year. M made by th workers in much good work.

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Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SEC.

Not Too Late

It is not at all too late to plan for your Vacation Bible School. While many schools are held in June, yet many, many of them are held in July, and even in August. Some of the best schools we have each year are held late in the summer.

It is most encouraging to see many churches that have never had a school planning one this year. Our boys and girls are idle for a good part of the vacation time, just wandering about with nothing to do. We can bring them to our churches for a few days and give them the blessings that come from a Vacation Bible school. The programs are so well prepared that teachers who have never had any experience can go right on and have a splendid school.

Each of the four departments—Beginners, Primary, Junior, and Intermediate—has a book with programs for each day completely outlined. The teachers follow those programs and have a good school. Don't deprive the boys and girls of your church of the many good things they get from these schools. All books can be secured from the Baptist Book Store, Jackson. Write us for package of free promotional literature.

Cradle Roll Day

The last Sunday in May was Cradle Roll Day in many Sunday schools. Reports have come to us from the schools at Waynesboro, Mrs. H. M. Slay, superintendent, Biloxi First, Mrs. M. F. Lutz, superintendent; West Point, Mrs. Jack Seitz, superintendent.

These have splendid enrollments and have done much good in their work of visiting in the homes during the year. Many helpful contacts are made by these faithful Cradle Roll workers in the homes that mean much good to the entire church work.

Another Standard

West Laurel Sunday school has joined the growing list of Standard schools for 1940. It has been on several other years also, but we are glad to welcome it to the list for this year. The pastor is Rev. J. H. Street, and the superintendent is Horace Headrick.

We are always made glad when any school gives its people the encouragement of reaching this worthy program.

Training Vital

In sending in requests for quite a large number of training awards, the pastor of West Point First church, Dr. J. A. Stewart, says: "We stressed training this year and plan to do so again next year. We are hoping for a corps of teachers and officers one hundred percent in possession of the Sunday School Board Diploma.

Recently Rev. W. A. Greene, pastor at Waynesboro, asked his officers

and teachers this very pertinent question: "Is there any substitute for training?" He replied there is one, namely, "Failure."

Plan for your course or courses this year. And then, be sure and send us the report of it so the workers may get their proper credits, and be thereby encouraged to go on for other work later.

SUCCESS IN SPECIAL ASSOCIATION WIDE INTERMEDIATE WEEKS

Success in Special Association-Wide Intermediate weeks is born in the hearts of the Association Intermediate superintendent, the host-Intermediate superintendent, the host-pastor, and the approved Intermediate worker. The Associational Intermediate superintendent must realize the need for such a special effort; the host Intermediate superintendent and pastor must cooperate to the fullest; the approved worker must lead in planning the best program possible. Altogether they must covenant to pray with all the Intermediate workers in the association for the leadership of the Holy Spirit to make this week a success. Each must "pitch in" and work hard.

Publicity is most important! Preparations must be made for the Sunday afternoon rally, and this advertised through mimeographed letters, posters, and cards. Articles can be sent to the city and county papers in the surrounding territory, and to the Baptist paper. In the Tupelo week over 2,000 letters, cards, posters, and programs were sent out. About 100 newspaper articles were sent, and listen! We had 535 persons at our Sunday afternoon rally, the largest attendance at any rally of this kind ever held in Mississippi. It pays to be publicized!

Daily conferences in the outlying churches of the association should be scheduled. The pastor of the host church should lead in this. A most important thing to do in connection with these daily conferences is to "fix up" an Intermediate room in a one-room church building. This is done by stringing clothes wire across one corner of the building putting up unbleached domestic curtains, the class pennant and scheme, water paint on poster paper a suitable picture, flowers in a wall vase, a blackboard (slate paint on beaver board), and the class standard of excellence. This was done at Linwood (near Philadelphia), and the people curtained off the rest of the building; at Greenville (near Columbia) and the Sunday school attendance doubled; at a mission in North Tupelo, where the whole church was curtained off and attendance increased.

In these daily conferences on the Gulf Coast, due to the efforts of the Godly, courageous, hard-working pastor of First church, Biloxi, and the painstaking preparations of that loyal Associational Intermediate Superintendent, we had a glorious, fruitful conference IN EVERY BAPTIST CHURCH IN THE ASSOCIATION! This was done during the coldest week ever recorded on the Mississippi Gulf-coast. (Folks, the temperature went

down to 10 degrees, and the Gulf of Mexico froze! Brrrr!) These conferences were held in churches, schools, homes, and one was scheduled to be held in a railroad depot, but it got so cold we had it in the superintendents home. That pastor and Intermediate worker just wouldn't take no for an answer. They prayed, talked, begged and persuaded, until the churches agreed for us to come.

Much time must be given, telephoning done, and many automobiles used in working up attendance in the night classes at the central meeting place. This attendance should be checked each night and renewed effort made to get those churches not represented. This was done in our week in Columbia, and all of the 26 churches in Marion county were represented except three. Over 100 persons were enrolled in the night course there.

Direct results of these weeks in Mississippi are (1) a standard department at Philadelphia, and by the way we helped them reach that advanced standard, the only Sunday School in the South to achieve such distinction; (2) a standard department at Columbia, (and just watch for another advanced standard there!) (3) at Tupelo the largest number ever attending a rally of this kind in Mississippi; (4) A conference with a South wide worker leading in every Baptist church in the Gulfcoast association, (as far as we know this is the first time this was done in a week of this kind and look out for that standard Intermediate department from First church, Biloxi, it's coming! and (5) as a direct result of the week at Quitman, Clarke county registered every Intermediate class and department in that association, which, I believe, was the first association in the south to do this. Do I believe in these weeks? Amen! Hallelujah!

The success of our special association-wide Intermediate weeks is due to prayer, hard work, extravagant publicity, and filling felt needs.

The realization of a need gives desire. Prayer changes desire into action. Hard work fully prepares. Information brings people, and meeting their needs hold them. Selah!

Mary Alice Biby.

LAND AT QUITMAN

I have just returned from Quitman where it was my privilege to be with pastor Meadows and the First Baptist Church in a week of special meetings.

The Lord blessed the meeting from the very beginning. We had fifty additions—thirty-seven for baptism. Brother Meadows followed me immediately and has been there since—nearly seven years. He has certainly proved to be God's man in God's place. The church has made great progress in many directions under his leadership. He has accomplished several outstanding things. The debt of several thousand dollars is practically paid. In these nearly seven years, the church has spent more than \$3,000.00 to transport people from the nearby country districts to the church. Two trucks are operated every week making two trips each. In the month of March an average of fifty five people were brought in to the church every Sunday. This is one of the best pieces of missionary work I have known. Many of those who were converted in the recent meeting were brought in on the trucks. Brother Meadows has done a great deal for the Training Union. They had 158 present last Sunday evening.

It was a joy to be back on the scene of my former labors and learn that the church has prospered and is prospering under the leadership of Brother Meadows.

I greatly enjoy the weekly visits of the Baptist Record. We always look forward to its coming with a great deal of pleasure. Always a good paper, it is better than ever now.

Yours cordially,
B. C. Land.

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The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

May I give you the experience of an outstanding American educator, Alice Freeman Palmer, when she was asked why she was always so happy and cheerful? Her answer was "I have three very simple rules: 1. Commit something to memory every day, something good. It need not be much. Three or four words will do just pretty bit of a poem or a Bible verse. I look for something pretty every day and don't skip a day or it will not work. 3. Do something for somebody every day. Now mind, don't skip a day! That is all there is to it. Simple, yes; but it works!

What do you think of you and me trying her suggestion? Don't you think it would be worth trying? I do. Who will remember to do these things every day?

With love,
Mrs. Frances Steele.

BIBLE STUDY

"To obey is better than sacrifice."
1 Samuel 15:22 b.

Abraham Obeys God

God had blessed Abraham with a son, Isaac, and had promised that he would establish a great nation through Isaac, but when Isaac was a boy, God put Abraham to a severe test. He spoke to Abraham, saying, "Abraham, take your son, your only son, the son you love; take Isaac and go to the land of Moriah and there offer him in sacrifice on one of the mountains which I will show you." The next morning, Abraham rose early and saddled his mule and took with him two young men who were his servants and his son, Isaac. He cut wood to burn the sacrifice and together they set out to the place of which God had told him. They journeyed that day and the next and did not come to the place, but on the third day, he looked up and saw it a good way off. He told the servants that they need go no farther. "The lad and I are going yonder to worship and then we will come back to you," he said, and giving the wood for the sacrifice to Isaac to carry, and he, himself, carrying the fire and the knife, the two went off together. On the way Isaac said, "My father", and Abraham answered, "Yes, my son." Then Isaac asked, "Here is the fire and the wood, but where is the sheep for the sacrifice?" Abraham's answer was "God will provide a sheep, my son."

When they came to the place that God had told him of, Abraham built an altar and laid the wood on it. He bound Isaac and laid him upon the wood on the altar and put out his hand and lifted the knife ready to kill his son. But God saw that Abraham was obedient to him. An angel of the Lord spoke to Abraham from heaven saying, "Abraham, do not lay hands on the lad. Do him no harm. I know now that you fear God for you were willing to offer up your son, your only son." Then Abraham looked around and saw a ram caught by its horns in the bushes. He took the ram and offered it as a sacrifice instead of his son.

The angel of the Lord spoke the second time from heaven to Abraham and said, "Because you have not withheld your son, God will indeed bless you. Your descendants will be as the stars in the sky and the grains of sand on the seashore, which are so many that no one can count them. In you shall all the nations of the earth be blessed, because you have obeyed My Word."

So Abraham brought Isaac and came to the young men who were

waiting for them, and together they returned to Abraham's home.

Terry, Mississippi,
May 30, 1940.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am nine years old and in the fourth grade. Miss Mary Thompson is my teacher. I go to Sunday School and church every Sunday that I can. My Sunday school teacher is Mrs. E. A. Spears. I read the Children's Circle every Thursday. I am assistant secretary at Sunday School. I hope I have not written too much.

Your new friend,
Bobbie Ann Pitts.

Bobbie Ann, you just have to be at Sunday School, don't you, for the secretary's work is too important to be allowed to suffer?—F.L.S.

R-1, Boyle, Mississippi,
June 1, 1940.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am a little girl nine years old. I will be ten, July the eleventh. I go to Sunday School and church and B.Y.P.U. every Sunday I can. I have a brother eleven years old. He goes with me. I passed to the fifth grade in school. Our pastor is Rev. Mohon. We're going to move to Arkansas. I enjoy reading the Children's Circle. My letter is getting long.

Your new friend,
Bettie Jo Handley.

You must not forget the Children's Circle when you move to Arkansas, Bettie Jo. We'd be proud to have an Arkansas member.—F.L.S.

Olive Branch, Mississippi,
May 31, 1940.

Dear Mrs. Steele:

I am sending you Fannie Mae's Jeannie Lipsey Club 1 dues for May. Fannie Mae says she promised you a more interesting letter than she had been writing you the next time she wrote, and since she doesn't know anything interesting to write I am having to send her dues this time.

I am having a good time now that school is out. I went to the zoo the other day and the caretaker came to feed the birds while we were there. One bird swallowed a fish as long as my hand and a common old black cat ate as if he never expected to have any more. I fed the monkeys popcorn. I like them better than anything else at the zoo.

Fannie Mae had a birthday the twenty-fifth of this month. She wants her birthday offering to go to Miss Annie Lowrie.

With love,
Margaret E. Henley.

Well Margaret, you had something interesting to write. We miss Fannie Mae's letter, but we like yours. These offerings which you send are a great help and we send thanks, and "happy birthday" (though late) to Fannie Mae.—F.L.S.

Skene, Mississippi,
June 2, 1940.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I enjoy reading it very much.

I will be thirteen years old in October, and I will be in the eighth grade when school starts. My teacher is Mrs. Maude Bays who is very sweet.

I go to Sunday School every Sunday except when I am away from home, my Sunday School teacher is Irville Morgan. Our pastor is Rev. B. L. Mohon. I like him a lot. I go to church at the Baptist church here



MRS. JAMES B. LEAVELL

Mrs. James B. Leavell, who becomes dean of students at Blue Mountain College next session.

in Skene. I am sending some questions.

1. Where did Moses die and where was he buried?
2. What promise did God make Joshua?
3. How did the Israelites pass over Jordan?
4. What did Joshua do with twelve stones?

Looking forward to seeing my letter in print.

A new friend,

Alice Kate Howard.

Now, Alice, let's see who'll be the first to answer your questions.—F.L.S.

New Hebron, Mississippi,
May 31, 1940.

Dear Mrs. Steele:

This is my first letter to write to the Children's Circle. I like to read the letters that the boys and girls write. I am fortunate enough to have two grandmas and a mother and daddy. I have one sister that is three years of age. My pastor is B. E. Phillips of New Hebron, Miss. I am nine years of age and I am promoted to the fifth grade. My teacher is Claire Ballard. I go to church every Sunday. I am going to close. You will find ten cents enclosed for the orphans.

Your new friend,
Eunice Maurine Barber.

Eunice, you are fortunate to have those two grandmothers as well as a mother and daddy. I'm glad that you want to share with those who are not so blessed as you. Thank you.—F.L.S.

Brandon, Mississippi,
June 6, 1940.

Dear Mrs. Steele:

I am sorry my dime got lost. I am sure I put it in. I am sending another one.

I have been swimming some and enjoyed it. We went on a picnic one day. We are going on a visit to my uncle's house, in Columbia this week end. We have been making scrap books at Sunday School with Bible pictures in them. My teacher is Miss Katherine Hersh. We are saving pennies in little banks for missions.

Your friend,
Beatrice Alliston.

Beatrice, we are sorry your first gift was lost, but we appreciate this second letter and the second dime which got here safely this time. Thank you very much.—F.L.S.

Waynesboro, Mississippi,
June 3, 1940.

Dear Mrs. Steele:

Enclosed find one dollar from our Intermediate Sunday School. An offering for the month of May.

Please apply 50 cents for our B.T. I. Girl and 50 cents for the orphanage.

The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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Sorry we are late, but we did not forget.

Lots of love,
Mrs. W. O. Mauldin,
Department secretary.

How glad we are that you and your department did not forget, Mrs. Mauldin! We are grateful to every contributor.—F.L.S.

—BR—

Dr. E. D. Solomon, Jacksonville, Fla., editor of THE FLORIDA BAPTIST WITNESS, preached the baccalaureate sermon for Blue Mountain College graduates Sunday morning. His text was "Thy Will Be Done." Dr. Solomon said the greatest happiness in life is "complete harmony with the will of God."

Dr. Solomon, a former Mississippian, married Josephine Crawford, Houston, a graduate of Blue Mountain College. He has been pastor of several Mississippi churches, including Hattiesburg and Meridian and went from Mississippi to become executive secretary of the Louisiana Baptist Convention, and is now editor of the official Baptist organ of Florida.

—BR—

"You say you did not steal this rug. Yet it was found in your home. How do you explain that?"

Defendant: "It wuz this way, judge. I asked the lady for a bit to eat and instid o' bringin' me some eats she gives me this rug an' said to beat it, which I did."

—O—

Judge: "I note that in addition to stealing this money, you took a lot of valuable jewelry."

Prisoner: "Yes your honor; you see I was always taught that money alone does not bring happiness."

—BR—

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DIXIE REPORTS ON BUSINESS MEETING

The Dixie Church in Lebanon County was one of the ones that cooperated in the Enlargement Campaign the first week in April. James Ray Coleman, a Mississippi College boy, whose home church is Van Winkle, near Jackson, was the only outside worker in the campaign. His vision for the church and untiring efforts, with the fine spirit of co-operation by pastor and church made the results at Dixie as good as the best in the campaign. They did not just learn and forget, but began at the close of that month their regular Monthly Business Meeting, and they were kind enough to report the results of that meeting to the State office. Each officer and committee submitted his written report, using the regular form available from the Baptist Book Store, enough for every officer and committee in a union for six months for 10c. Each officer and committee chairman, including the Group Captains has some helpful remarks at the close of his report. The Group Captains reporting the 100% members for the month; the president reporting plans were being made to add rooms to the church building; the Missionary gave a Missionary program at the General Assembly on Sunday; Chorister and Pianist report a new song learned each month; Interemdiat Social Committee reports a new bulletin board put up in the church; the Bible Readers Leader reports Sword Drill plans for May; the Vice-President reports 4 personal visits made; the President reports a special Mothers Day Program planned; and the Secretary reports the grade for his union for the month as 70. We call that doing business in a business like way for the Lord. Keep up the good work, and keep reporting and planning it Dixie.

SCOTT COUNTY HAS INTERESTING PROGRAM

Ludlow was the place, and the time was the first of the new quarter. The occasion was the quarterly meeting of the Scott County Associational Baptist Training Union. A good crowd gathered and were met at the door by happy young ushers who presented each person attending with an attractive printed program and were then shown to a seat of vantage. Attractive posters had been made for the occasion setting forth the topic for discussoin, the theme for the program being "Growing in Grace and Knowledge." The Ludlow Junior Union gave a special number in song as a part of the well planned program for the general assembly. As a part of the plan for the day, five sectional conferences were held, one for each of the five departments in the Training Union. This time was used to discuss the practical side of the union with suggestions for solving

problems that continue to be the portion of every union. Mrs. B. F. Duncan of Morton is the Associational Director and is responsible for this program. Her interest in the work keeps her busy between meetings contacting the churches and workers in the interest of bigger and better unions.

Interested in going to Ridgecrest? write to Mr. Earl Clark, Box 530, Jackson, Miss., for information about the Mississippi Bus. He will be in charge and will be glad to give you necessary information. The Bus fare will be \$8.00 round trip which includes several side trips while at Ridgecrest. All who go will be expected to register and take in the conference.

Suggestions to the Associational Intermediate Leader How to Organize a New Intermediate Union

1. Visit the church. Talk with the church leaders, the pastor, Sunday School Superintendent and others. Work up sentiment for Training Union work.
2. If there is no Training Union work in the church, contact some other responsible person to work with you in establishing unions for a fully graded Training Union at one time.
3. Ask someone to help you make a list of prospective members. This list should be made up of the names of boys and girls 13-16 who are members of the church.
4. Get the pastor to help you find leaders and sponsors for the union. Instruct them in their duties. They should study the Junior Intermediate Leader's Manual as soon as possible.
5. Set a time for the first meeting of the union and visit the prospects in an effort to have as many as possible present at the first meeting.
6. Order the necessary materials in time to have on hand for the first meeting. See page 26 of the Intermediate Manual for suggestions.
7. At the first meeting follow the procedure recommended in the Intermediate Manual, pages 27-28.
8. Arrange for another Intermediate union to put on a demonstration program. Be sure that the demonstration is given correctly. A poor demonstration is worse than none at all. It is best not to take a union away from its regular meeting on Sunday night in order to visit another union. Arrange a special meeting for the demonstration if possible. Sunday afternoon is often a good time.
9. Go back and teach the manual to this group if possible, or at least help them to arrange for a study course.
10. Keep up with this new union by letters and by visiting them from time to time.



REV. H. W. ROBERSON
Rev. H. W. Roberson, pastor at Brandon. Pastor Roberson is pastor at Pearson and Brandon and lives at Brandon. Both churches now have The E. F. Plan.

BRANDON JOINS THE 400
Recently we attended the supper and meeting of the deacons at Brandon. Between bites we explained the EVERY FAMILY Plan. The deacons recommended it and last Sunday the church unanimously adopted the E. F. Plan thus joining the more than 400 churches in Mississippi that have adopted this popular plan.

S. S. AND B. T. U. ATTENDANCE			
Jackson, Griffith	739	289	
Jackson, Davis	175	96	
Jackson, Southside	95	60	
Crystal Springs	287	117	
Main St., Hattiesburg	455	136	
Sardis Church	160	50	
West Laurel	717	216	
Mantee Church	138		
Bethel No. 3	113		
Bethlehem, Jones	101	72	
Bethlehem, Montgomery	38		
Bethesda	51		
Ramah	118		
Drew	157		
Longview	80		
Springfield	185		
Concord	42		
Pascagoula	271	126	
New Albany	502	134	
Fellowship, Lorman	24	23	
Greenville, Tabernacle	130	58	
Pace	64	45	
State Line	87	44	
Unity, Greene	87		
Rienzi	56	27	
Bay St. Louis	32		
Double Spgs., Webster	76		
Bethlehem, Choctaw	25		
Concord, Choctaw	59		
Heuck's Retreat	88		
Riverside (Money)	35	23	
McComb, First	446	96	
Union Church	174	85	
Sardis, Neshoba	72		
Bay Springs	132		
Florence	134	40	
Van Winkle	149	56	
New Zion, Copiah	74	28	

BR—
Last month while reading proofs, we discovered that the printer had set this heading, "Wedding Bills." Evidently he's a married man.

HOW TO SAVE
For full information on how to save on the cost of fire and windstorm insurance on churches, consult:
L. L. Riley, Secretary
SOUTHERN MUTUAL CHURCH INSURANCE COMPANY.
Columbia, S. C.

FREE TITHING BULLETIN SAMPLES

The Bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half of the expense and worries of the ordinary church buletin.

The Bulletin consists of four pages. Pages 1 and 4 are for the use of the local church. They may be printed, multigraphed or mimeoed at one impression. Pages 2 and 3 carry any one of thirty-two of the famous Layman tithing messages.

This affords a quiet but effective course in Stewardship education. It combines simplicity, effectiveness and economy. Sample set of 32 different Bulletins, including 16 in new type form and just revised, will be sent to any address free of charge.

When you write please mention the Baptist Record also give your denomination.

The Layman Company
730 Rush Street
Chicago.

BR—
Mrs. Smith: "How did Henry get on with his history examinations, my dear?"

Mrs. Jones: "He failed. What else can you expect? Why, they asked him questions about things that happened before he was born."

BR—
"I hear you give your little boy a quarter every week for good behaviour, Ignatz."

"Sure, but I fool him. I told him the gas meter was a little bank I bought him."

BR—
Harriet: So Ruth concluded to accept that rich young scapegrace in spite of his bad record?

Mabel: ss,eY" eh
Mabel: "Yes, she forgave his past because of his presents."

BR—
Funk: Why was Geefuzz so tight-lipped all evening?

Wiggins: He cleaned his teeth in the dark and used glue by mistake.

BR—
Hardboiled: What aoe you looking so sheepish about this morning?

Egbert: I couldn't sleep and was countin' 'em all night.

BR—
Client: "What on earth would I have done without you?"
Lawyer "Oh, about five years."

MARY HARDIN-BAYLOR—Founded in 1845 4-year, fully accredited Baptist Liberal Arts College dedicated to the ideal of Christian education for women. Scenic location, delightful climate. Progressive, personalized instruction. Enriching associations. Social and recreational programs formulated to develop health, character and poise. Fall term, September 13.
GORDON G. SINGLETON, Ph.D., President
Belton, Texas

More Comfort Wearing FALSE TEETH

Here is a pleasant way to overcome loose plate discomfort. FASTEETH, an improved powder, sprinkled on upper and lower plates holds them firmer so that they feel more comfortable. No gummy, gooey, pasty taste or feeling. It's alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH today at any drug store.

FORK UNION MILITARY ACADEMY

A Christian school with the highest academic rating. Small classes. Supervised study. Upper School prepares for university or business. R. O. T. C. Also post-graduate course. Separate Junior School for boys below high school grade. House mother. All sports. Every modern equipment. 24 states represented. Catalog. President J. J. Wicker, FORK UNION, VA.

HISTORY OF BETHESDA CHURCH **OKTIBBEHA COUNTY** By Halbert Cunningham Church Clerk

Prior to 1840 there was located in the southeast corner of Oktibbeha county a little Hardshell Baptist church. This church no longer exists and where it once stood only a few leaning tomb-stones remain, mute testimony in the little cemetery that once adjoined the church. This once hallowed spot lies about one-half miles inside the Oktibbeha county line and about one hundred yards north of the gravel road that leads out from Crawford.

But in 1840 a majority of the members felt that they had outgrown the tenets of the Hardshell Baptists and wished to enfold those doctrines for which the growing missionary Baptist church stood. No doubt there were many earnest discussions and many earnest prayers before the final break was made and the new church was formally organized.

The Hardshell Baptists, left with only a few members soon abandoned their own church building and built a new one a few miles south. But the struggle was hard and about the time of the Civil War the members disbanded. One thing more before leaving the Hardshells altogether. When Alexander J. Halbert, a young man just after the Civil War, acquired himself a wife, bought the old Hardshell Baptist church building and used as much of the timber as possible in building his new home and to this day part of the Halbert residence is composed of that old church building.

Percival P. Halbert, father of the afore mentioned A. J. Halbert, was in 1840 a member of the Salem Missionary Baptist church, organized a few years before and five or six miles on toward Starkville. When he heard that his neighbors were organizing a missionary Baptist church he bought seven acres more or less, from the estate of a Mr. Arnold and offered it to the new church for a building site for as long as the church existed, and when the church no longer exists the land is to return to P. P. Halbert's heirs. This site is located about three fourths of a mile west of the old Hardshell church site in a beautiful grove of oak and hickory trees. P. P. Halbert soon became a member of the new church whose members decided to call it Bethesda.

Brother Burrell Holbrook, grandfather of a present member, Mr. R. L. Carpenter, was the first pastor and remained so until his death. Some of the heads of families who were the first members were Lewis Wilbanks, Allan Brooks, Terrell Brooks, A. C. Halbert, Arnold Bentley, Dr. Burt, Church Carpenter, Henry Lawrence, Arnold Elijah, George Kennard and Henry Kennard.

The first church building of Bethesda was an unpainted frame structure with a shed room on the west side of the structure for the negro slaves who were also members of the church. The platform between the two rooms was about three feet high so the slaves could see and hear the preacher. The benches were

crude home-made affairs and candles in home-made candelabra furnished the only illumination at night services. Arthur C. Halbert was the first Sunday School superintendent and the mother of Mr. Vivian Carpenter was one of the first teachers.

Soon after Bethesda was organized it became a member of the Choctaw Baptist Association and remained a member until between 1858 and 1962 when, wishing to join an association nearer home, it became a member of the Columbus Baptist Association and was host to the association in 1862. In 1864 the 27th annual session of the association met with Pilgrim's Rest Baptist church in Monroe county on September 10, 11 and 12. No delegates were sent to this meeting but the church letter went forward and it showed that Bethesda had a total of 75 members, white male 13, white female 23, black 39. The amount sent for associational purposes was 45.05. The amount sent for missionary purposes was \$489.85. Pastor's salary was \$505.00. W. S. Webb was pastor and the preaching day was the first Sunday in each month.

The next year the association met with Salem and A. J. Holbrooks E. Gartin and J. W. Davis were delegates. The membership that year was 68. In 1867 forty-three were baptized and the membership totaled 135. The largest in Bethesda history and the fourth largest in the association. There were white males 18, females 40, blacks 77. The meeting days were the first and fourth Sundays. The following year, 1868, with the South in the throes of reconstruction, the negroes either withdrew or were excluded from membership and the number dropped to 70, being male 28, and female 42. The women members of Bethesda have always outnumbered the men, there being at the present time more female than male members listed on the church roll.

Bethesda became the association host again in 1875 for the second time. This was the forty-first annual session commencing Sept. 6th. The preaching day that year was the fourth Sunday and the next 1881 Dr. J. L. Crigler was Sunday School superintendent. In 1888 Dr. year it was the third Sunday. In Crigler was elected moderator of the association, an office he held for two years. He was the only layman of Bethesda ever to hold an office in the Columbus Baptist Association until his daughter, Mrs. R. L. Carpenter succeeded Mrs. E. K. Lide as associational superintendent of the Woman's Missionary Union in 1917. Mrs. Lide, however, was a former member of Bethesda.

It is interesting to know that in the early days of Bethesda the present day Deacons were called Bishops. Later a Bishop was called an elder and still later the name was changed to Deacon. The associational minutes show us that there was once a Colfax County in Mississippi, northwest of Lowndes County and that West Point was in the northwestern part of Lowndes. There was no Clay county. It was a common practice to dismiss or exclude from membership any person who was that or known to be guilty of unchristian conduct. Because of the

hard feelings so often caused between friends and neighbors it was gradually dropped and now never practiced. Delegates to conventions were selected by secret ballot and in 1869 two of Bethesda's, J. W. Davis and J. L. Crigler, were publicly reprimanded for being absent without leave on a Monday during the Convention and a note made of it in the minutes.

On Friday, Sept. 6, 1889 Bethesda again became host to the 52nd annual session of the association. Also in 1889 the first ladies' organization came into being with Mrs. J. L. Crigler as president and Miss Ellen Carpenter as vice-president. Miss Carpenter was either vice-president or president of this organization continuously with the exception of two years, 1932-33. She became president of 1898 and served as president for more than twenty terms.

The year 1892 marked the end of the longest pastorate in Bethesda history. T. G. Sellers having been the beloved pastor for twelve years. This year was memorable in two respects for that year R. L. Carpenter was elected church clerk, an office he held for 20 continuous years or through 1912, being succeeded by J. D. Hollinshead; and the election of D. A. Flournoy as Sunday School superintendent, an office he held continuously for 33 years. Mr. Flournoy also served twelve years as church clerk, beginning 1915.

In the fall of 1897 the woods and fields were on fire. Some careless negro, perhaps, had set a ditch bank afire and feeding on the tall dry grasses and dead leaves the fire spread rapidly and soon the leaves on the ground in Bethesda's beautiful grove were being consumed by

the hungry flames. A gust of wind caught up some of those burning leaves, tossed them high in the air and soon there was a small blaze on the dry shingles of the church building. Soon the whole roof was afire and in a very short time the First Bethesda church building was a pile of ashes. The members dismayed by such a catastrophe nevertheless carried on—constructed a brush arbor and for six or eight months all services were held in this arbor.

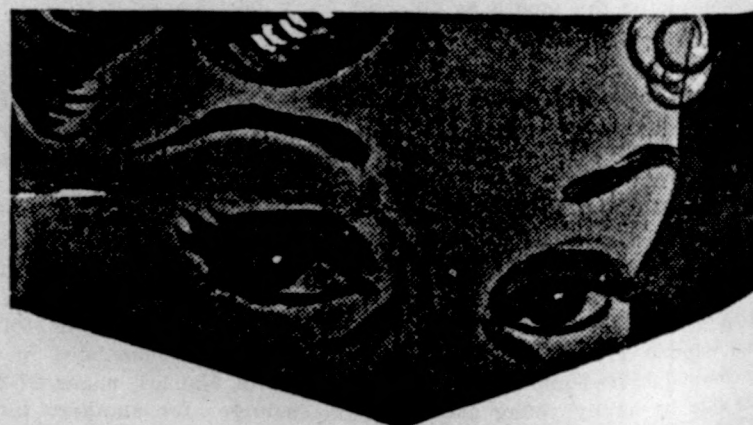
But in 1898 a new church arose on the site of the old, being built by J. E. Dowling of Brooksville at a cost of \$580.00. And as if in celebration of the new building the sixty-first annual association came to Bethesda on Friday, September 9th of that year.

In all of Bethesda's long history only two weddings have been solemnized within its portals. The first of these occurred late in the year of 1899—on December 5th to be exact, when Miss Annie Crigler only daughter of Dr. and Mrs. J. L. Crigler, became the bride of Mr. Robert Lee Carpenter.

The second and last wedding occurred exactly five years and nine days later on the afternoon of December 14, 1904 at 3:30 o'clock, when Miss Mary Ellen Moorhead, daughter of Mr. and Mrs. Milton A. Moorhead was wedded to Mr. J. Coke



Eyes WITHOUT BIRTHDAYS



SPARKLING, happy carefree eyes aren't a matter of birthdays . . . many a youngster just starting the battle of life is already handicapped by defective vision, while many an oldster is free of eyestrain . . . through the aid of plenty of glareless light for easy, comfortable seeing. You, too, may have eyes without birthdays . . . if you have your eyes examined regularly, and begin to Light Condition your home.

Mississippi Power & Light Co.



Moorhead of Brooksville.

Here is an account of the first wedding as it appeared in a Columbus paper of that day:

"A pretty wedding in which many Columbians were interested was that of Miss Annie Crigler and Mr. Robert Carpenter last Tuesday evening at Crawford. The quaint little Baptist church was beautifully decorated for the occasion with palms and smilax. Rev. Mr. Spencer of Starkville performed the ceremony. Promptly at eight the bridal party entered the church. The ushers, Messrs Wm. Otley, Lucius Lide, Pierce and three brothers of the bride advanced up the aisle in couples, followed by the bridesmaids, Miss Annie Lide and Emma Halbert, gowned in exquisite frocks of pink organdie and carrying bunches of brides' maids roses. The groom and his best man, Mr. Caldwell of Starkville, awaited the bride at the altar. The bride entered the church leaning upon the arm of her brother, Mr. Walter Crigler. The bride never looked more beautiful in her gown of rich silk poplin, the color of "Moonlight on the lake," that exquisite shade so appropriate for a bride. The bride's bouquet was of bridesmaid's roses and maiden's hair ferns. After the ceremony the happy couple left at once for the home of the groom, followed by showers of rice and good wishes. The presents were very beautiful and very many. An exquisite point lace handkerchief attracted much attention. It was the gift of the bride's "first teacher" and was of course the wedding handkerchief. Dr. and Mrs. Crigler entertained the bridal party at a reception the evening before the wedding and at a six o'clock dinner on the wedding day."

The second and last wedding occurred exactly five years and nine days later on the afternoon of December 14th, 1904, at 3:30 o'clock. Here is the way this wedding might have appeared in a newspaper's society column of that day:

MOORHEAD - MOORHEAD

A wedding of great interest to their large circle of friends was that of Miss Mary Ellen Moorhead daughter of Mr. and Mrs. M. A. Moorhead of Crawford, Miss., to Mr. Coke Moorhead of Brooksville, Miss., which was solemnized yesterday afternoon at the Bethesda Baptist church. Chrysanthemums, ferns and smilax made beautiful the chancel before which the ceremony was performed by the Rev. W. W. Whitfield, pastor of the bride. The strains of Lohengrin's Wedding March rendered by Mrs. R. L. Carpenter was the signal for the wedding party to advance to the altar; first Messrs Glover Wilkins and Bill Moorhead, the latter the bride's youngest brother, followed by the bride with her brother, Mr. Hunter Moorhead. They were met at the altar by the groom and his best man, Mr. Bill Walker. The lovely bride was handsomely gowned in atummal brown silk, trimmed in velvet and lace of the same shade, and with hat and accessories to match. Immediately following the ceremony the bridal couple left for Brooksville where their friends wish for them a long life of happiness."

In 1905 the Sunday School was at a low ebb as the scholars were given as only 9 while the church

membership was 63. In 1909 the church membership was only 40 yet the Sunday School numbered its enrollment as 30.

The year 1920 saw the end of the Columbus Association meeting that year at Brooksville, and the following year Bethesda was a member of the new Oktibbeha County Baptist Association. The association came to Bethesda in 1927 for its annual meeting.

The following year Bethesda in attempting to have a graded Sunday School found itself handicapped by having no place for the different classes to meet, there being only the auditorium. So it was decided to build the needed rooms at the north end of the church. The members contributed whatever they could, their time, their talents, or their money and five Sunday school rooms were added to the building.

There have only three years in Bethesda's history when the flock was without a shepherd—in 1876, 1903, and 1909. The two years of largest membership were, first in 1867 when it numbered 135, but included negroes, and in 1872 when it numbered 102. The smallest membership was in 1913 and 1914 when it numbered only 33. The largest salary ever paid a pastor was 1864 when W. S. Webb received \$505. The smallest salary was \$100. paid to James Street in 1921. There have been many years, however, when the regular salary was \$125 and \$150. The largest amount ever contributed to missions, etc., was \$899.80 in 1920. The smallest amount was \$4.50 in the years 1865 and 1867. In the year 1890 this amount totaled \$537.95 and two years later had shrunk to \$10.00. The greatest total for all purposes in Bethesda's history was 1920 when \$1307.75 was recorded. 1928 was next greatest with \$1264.89. The W.M.U. had its peak year in 1918, when \$629.28 was given and 1920 with \$225.61.

When the present building was erected in 1898 the interior walls were painted blue and remained so until 1938 when the interior of the church was redecorated as you now see it—pale green and ivory.

Electric power lines were erected throughout the county in 1938 and keeping step with modern progress Bethesda installed electric lights.

All during 1939 thoughts of the church members were turning with increasing frequency toward 1940, for in that year Bethesda would be 100 years old. An idea for a celebration of the event finally crystallized and in January 1940 Mr. Childress, the pastor, announced June 5th as the date for an all-day celebration, and the following committee chairmen: General Chairman: R. L. Carpenter; Program, A. H. Childress; Refreshment, Miss Carrie Triplett; Arrangement, T. C. Gray; Decoration, Mrs. M. P. Harvey, Sr.; and Invitation and Enrollment, Miss Emma Halbert. There were meetings and discussions held, plans mapped out and letters written; more discussions and plans. Finally invitations were issued—both verbal and written, and final preparations made until the day and the hour arrived.

And that, dear friends and relatives, brings us right up to date on Bethesda's Birthday.



DR. L. T. LOWREY

Blue Mountain, Miss., June 4—The conferring of degrees by Dr. Lawrence T. Lowrey upon forty-eight graduates yesterday marked his completion of fifteen years' service as president of Blue Mountain College. During the fifteen years of his presidency more graduates received degrees and diplomas than in the preceding fifty-two years of the college's history. In these fifteen years students have been enrolled from every Southern state.

President Lowrey has enlisted friends who have provided a modern administration building, one of the most ornate college residence halls in the Mid-south, a new dining hall, swimming pool, concrete tennis courts, a golf course, a president's home, a social and religious activities building, a landscaped campus, regarded as one of the most beautiful in the country, and an improved central heating system.

Blue Mountain College was admitted into the Southern Association of Colleges two years after Dr. Lowrey came to Blue Mountain.

Since returning to his native state fifteen years ago, Dr. Lowrey has been honored by being elected to the presidency of the Southern Association of Colleges for women, president of the Mississippi Association of Colleges, representative from Mississippi on the education commission of the Southern Baptist Convention. He is now serving his second term as president of the Mississippi Baptist Convention. His wife, the former Veeve Cockroft of Tennessee, has proven a lovely first lady of Blue Mountain College. Last year she completed her second term as president of the Mississippi Congress of Parents and Teachers.

Frank E. Skilton.

—BR—

BRANTON TO COLGATE-ROCHESTER

Dr. James Rodney Branton, a recent graduate of the Southwestern Baptist Theological Seminary, has been appointed as the Professor of New Testament in the Colgate-Rochester Baptist Divinity School of Rochester, New York. Dr. Branton graduated from Mississippi College in 1926 with Special Distinction and was awarded the Dampier Memorial Scholarship as the most outstanding minister of his class.

He was class speaker when he graduated from the Seminary and taught in the department of Greek New Testament for a year following his graduation. He studied in the University of Berlin, Germany, in the field of New Testament Greek under Dr. Adilf Deissman. After his return to America he completed the

work for the Ph. D. degree at the University of Chicago with straight "A" grades.

More recently Dr. Branton has been head of the department of religion at Linfield College of Oregon, the Baptist College of Washington, Oregon, Montana and Idaho. Later he became head of the department of religion at the University of Oregon where he acted as counsellor to students and as campus Pastor. During this time he was given leaves of absence to travel with the National University Christian Mission which visited the larger state schools of the nation attempting to reach the students with a vital message of Christ. During the next school year he will be released from duties at the University of Oregon for periods which will enable him to travel with the National Preaching Mission beginning in September in Kansas City, Denver and Minneapolis. He will travel with the Mission to ten of the twenty-two cities to be visited in the next year.

It will be of interest to his friends to recall that his wife is Elizabeth Dana, the daughter of President H. E. Dana of the Kansas City Baptist Theological Seminary and formerly Professor of New Testament Interpretation at Southwestern Baptist Theological Seminary. Mrs. Branton is a graduate of Mary Hardin-Baylor College. They have two children, Dana Sue and James Rodney, Jr. Dr. Branton will begin his work at the Colgate-Rochester Divinity School in June 1941.

—BR—

FELLOWSHIP CHURCH B. Y. P. U.

The B. Y. P. U. of Fellowship Church which was re-organized March 10 is now growing rapidly. Every Sunday night we meet with a large crowd and our attendance seems to be getting larger, with five new members joining our union recently. And we hope to gain many more in the near future.

Officers are as follows:

President, J. T. Shadows.

Vice-President, Fred Reid.

Secretary, Mary Ella Kinard.

Group Capt., No. 1, Marjorie Kinard.

Group Capt., No. 2, Mildred Haguewood.

Bible Quiz Leader, Mr. Allen Reid.

Mary E. Kinard.

'EYE COMFORT

Relieve irritation due to over-use, exposure to Dust, Glare
JOHN R. DICKEY'S EYE WASH
OLD RELIABLE
refreshes and brings comfort. Used 65 years.
Genuine in red box. 25c and 50c at drug stores. Ask for large size with dropper.
DICKEY DRUG COMPANY, BRISTOL, VA.

IMPROVE YOUR SOIL with Winter Legumes and TENNESSEE BASIC SLAG

The ideal combination for enriching soil and increasing yields. Basic Slag provides phosphorus and lime, in addition to other beneficial elements.
Improve your soil and get more income from each acre. With basic slag you can do both at lowest cost. Ask your dealer about Basic Slag, or write us for our free booklet that tells you when, how, and where to use it.

TENNESSEE COAL, IRON & R. R. CO.
Birmingham, Alabama



UNITED STATES STEEL

Richmond, Virginia—(F.M.B.) — Our British Baptist brethren are facing disaster in their foreign mission work. The war of total destruction now being waged by Germany against the British Empire has already brought the foreign mission work of the British Foreign Society to the brink of ruin. Britain needs every dollar of foreign exchange for the purchase of airplanes and munitions in America, and the foreign Mission Society is unable to transmit any funds to their missionaries.

The British Foreign Mission Society is the oldest Baptist foreign mission society in the world. It was organized by William Carey and his associates in 1792. Carey went out to India under the patronage of this Board.

A cable has been received from the treasurer of the London Society asking the American Boards, Northern and Southern, to advance \$250,000 for the support of the British missionaries in China, India, and Africa. The budget of the British Society is about 160,000 pounds or \$640,000, and the Society has about 360 missionaries in active service abroad.

The Foreign Mission Board of the Southern Baptist Convention will be called upon at Baltimore to make some momentous and far-reaching decisions in this matter. British Baptist missionaries are in serious danger of starving unless the Baptists of the United States and Canada come to their relief. What will be the response of Southern Baptists to this distress call of our British Baptists in this hour of destiny for the British Empire? Surely our answer will be generous and Christ-like!

WE WHO ARE ABOUT TO SAIL SALUTE YOU

San Francisco, California — (F.M.B.) — The noisy wenches are rattling the last tons of cargo down the hatches; stewards, carpenters, painters, and officers are hurrying about with last minute duties while the great steamer floats calmly, poised for pushing out into the fog and the uncertainty of affairs beyond the great sea. Our hearts sink within us at every new evidence of chaos which is certain to involve the Far East and thereby the United States. For that is how we will enter the war, by way of Asia, if at all. The heart strings that bind us to our beloved country, our friends, and our dear ones are stretching, stretching; but never to break.

Our thoughts travel with the speed of light over the broad reach of our fair South; the earnest faces and warm hands clasps of thousands where we have been privileged to speak in historic churches, large churches, small churches, conventions, and smaller groups surge our memories, bringing the benediction of our most delightful, active, and, we hope, fruitful furlough since first sailing for China thirty-one years ago. We would thank every blessed Southern Baptist who has so graciously received us. This reception and the large number of steamer letters renew our courage with the certainty of a support before the throne which we have never felt before.

Turning our faces to the unknown we can only rely upon such prayerful support and the precious promise "Lo, I am with you even unto the end." Without this we would most certainly follow what our human reason would dictate at a time like this and immediately take our belongings off the steamer.

Yes, the future is uncertain and the outlook is terrible. But when the sinful passions of fallen mankind are unleashed, when the forces of evil seem to have the upper hand, and when hope seems to be dead—that is when the news of the Man of Galilee MUST be taken to the whole world.

As in every address I have made for missions I would now say to Southern Baptists: Pray for us. Do your best for foreign missions.—Robert E. Beddoe, M.D.

HUNDREDS ACCEPT CHRIST IN JAPAN

Richmond, Virginia—(F.M.B.)—The following cablegram was received today (June 1) from Kokura, Japan: "At fiftieth anniversary revival 531 Seinan Jo Gakuin girls surrendered to Christ."

British Foreign Society Facing Disaster

By Charles E. Maddry, Executive Secretary
Foreign Mission Board, Richmond, Va.

This message was signed by Rev. Matsuta Hara, president of the school.

Marking the golden jubilee of Southern Baptists' entrance into Japan this year has been designated as a season of special evangelistic emphasis for all Japanese Baptists. The cable announcing the salvation of 531 of the 700 girls enrolled in Southern Baptists' school for girls is the first report to be received from the all-Japan evangelistic movement.

In November Japanese Baptists will assemble for a united celebration. At that time the results of the revivals held in the twenty-five Southern Baptist churches and two schools will be reported. It will be a season of rejoicing and praising God for His blessings upon fifty years of witnessing for Christ in Japan.

Southern Baptists in the U. S. A. are joining their prayerful interest with that of their Japanese comrades overseas by studying about Japan during the mission study year of 1940-41. This cablegram adds an item for the teaching of the Japan textbooks that will be presented at the Southern Baptist Convention in Baltimore, June 9-15.

FOREIGN MISSION WEEK

Richmond, Virginia—(F.M.B.) — Foreign Mission Week at Ridgecrest has been, for a number of years, one of the outstanding events in the life of Southern Baptists. From many parts of the world heralds of the Cross have come to tell of the conquering power of the uplifted Christ. Thousands of Southern Baptists have come from all parts of our territory to hear these stories and to respond to their appeal. Missionaries have returned to their posts reassured of the love and support of their constituency. Both highly placed and humble church members have gone back to their churches determined to match the devotion and sacrifice of these servants of God with their prayers and material resources.

The program this year promises to be one of the best that has been presented. Many have already written Mr. Perry Morgan for reservations, and others will want to do so when they become acquainted with the personnel of the program.

Beginning on Saturday evening, August 10, and running through Friday, the 16, there promises to be not a dull day or a dull session. Dr. W. T. Conner and Dr. H. C. Goerner will be responsible for the morning watch and the sunset periods. Mr. and Mrs. Frank Cheek will be in charge of the music. Dr. Charles E. Maddry and Dr. R. C. Gresham will bring the messages on Sunday. The Orient will be ably represented by Dr. S. E. Ayers, Eugene Hill, J. A. Herring, Miss Auris Pender and Edith Boyd; Latin America by Misses Louise Smith and Albert Steward, J. L. Hart, and A. Ben Oliver; the W. M. U. by Miss Kathleen Mallory, Mrs. George McWilliams, Mrs. I. N. Patterson, Misses Alice Huey and Marjorie Spense; Europe and the Near East by Mrs. Charles E. Maddry, Drs. D. G. Whittinghill, T. W. Medearis, and George W. Sadler; Africa by Miss Isabelle Moore, I. N. Patterson, L. R. Brothers, J. C. Powell, Drs. George Green and H. G. Walker.

The exhibit of the Foreign Mission Board will again be under the direction of Miss Mary M. Hunter. She is planning to make the exhibit this year instructive and informing as well as beautiful and inspiring. She also has several new reels of motion pictures which have been added to the Foreign Mission Board's library since last year.

—Geo. W. Sadler, Secretary for Africa,
Europe and Near East.

PROGRESS IN AN AFRICAN SCHOOL

Shaki, Nigeria, West Africa—(F.M.B.)—The school here at Shaki has made great progress

CHATS ABOUT CHINA

Richmond, Virginia—(F.M.B.)—For several years we have written some chats from China, but now as we are approaching the end of our third furlough we shall have to be content with talking about China. Of course, there is no scarcity of material to draw on from past experience and the news we get first hand and indirectly.

First of all we should not ignore the fact that conditions in China are certainly not any better than they have been so far as the suffering of the masses is concerned. Although the news is overshadowed by the debacle in Europe and there is not so much of a sensational nature in China, the struggle continues, each side trying to hold on. The Chinese are determined that the invaders shall not pass, and in turn the intruders are making a desperate attempt to retain what they have. At the same time the world does not realize as it might, or ought, the new republic which is being built up in the great West of China, constructed out of the sheer determination and sacrifice of the people to maintain their national integrity.

As men and women interested in the Kingdom of God first and foremost we are, of course, also, interested in the future of China. There will be a period of reconstruction and we should be ready for it in the name of Christ. Dr. T. Z. Koo a former Y.M.C.A. worker, and now a Secretary of The Far Eastern Student Service Fund, is hopeful enough to think there will come a turn of the tide for China within a year. That is difficult to determine. Those acquainted with China would quite agree with him that it would seem that eventually that would be the case because of China's sheer size, her greater population, and her greater economic possibilities. Be that as it may, the challenge for us as Christians is to meet the opportunities day by day and look ahead.

This war, in spite of all its horror, is producing some great personalities, probably greater than any time in the recent past has produced. Dr. D. J. Sloss, Vice-Chancellor of Hong Kong University, said a few months ago: "The war has produced two heroes, one: Marshal Chiang Kai-shek, the man who by the influence of personality, firm will, and unswerving devotion to a great ideal, has welded the Chinese people: the second hero of the war is the poor peasant who, taken from his village clad in inadequate uniform and inadequately armed, has manned the trenches, the roadside, and the ditches, dying by thousands after suffering incredibly from hunger, disease, and wounds. Marshal Chiang Kai-shek and the common soldier—these are the men to whom the supreme honors are due."

In thinking about China and the Christian impact upon her people we must realize the challenge of the example which is being set by so-called Christian nations in their dissensions, hatred, and destruction. Also we must pray that the duplicity of our own nation in its policy of sympathy for one and definite assistance of the aggressors for many may be forgiven. Furthermore there is the challenge of the attempt to control religious bodies by the government in power in occupied territories, the slogan being "Buddhism shall be the religion of East Asia." The actual propagation of Buddhism is being carried on by missionaries. May we not indeed exclaim with the Prophet Amos of old: "Woe to them that are at ease in Zion!" These are tremendous issues.—A. R. Gallimore.

since I left in 1937. We have thirty-five girls living in the compound and several are enrolled in separate classes. Some of them are doing splendid work, while others are making slow progress. However, the class as a whole is very encouraging. I wish you might step in sometime and note the chords or discords of noise which come from their classroom. The women are all reading at once, everyone a different passage, the babies are crying (two-thirds of the women have babies and several have two older children with them), and the larger children are playing. But even with all of that I think it is well worth while to teach them. I am grateful that I have a small part in trying to help.—Hattie Gardner.